THE CHURCHMAN.

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For the Churchman.

Lenten Lays.

Prayer for the Fourth Sunday.

I.

O give us trouble gracious Lord,
According to Thy holy word,
That howsoe'er temptation draw,
We never may forsake Thy law ![*]
Guilt cannot come where tears distil,
Nor pleasure lure nor evil win
The heart which Thou, my God, dost fill
With anguish for its own great sin.

II.

In vain Thy blessed sun would beam
O'er the cold breast of frozen stream;
But break the plain, the tides grow bright,
And all their waters mirror light.
So when the frozen heart is riven
Beneath Thy touch O Sacred Dove,
The rent lets in the light of Heaven,
And every tear reflects Thy love!

III.

O Jesu! Thou who knowest our need,
Teach our proud hearts to break and bleed,
To weep as Thou hast wept: to know
All Thy great bitterness of woe.
That so, when cleansed by holy tears,
And washed by penitence anew,
And ransomed from all mortal fears,—
We may enjoy Thy glory too.

IV.

O Son of Mary! help our fast!
And ere this solemn Lent be past;
Grant us as much of grief and care,
As any human heart can bear!
Then with Thine Easter we shall rise,
With guilt washed out and sins forgiven,
From the dark grave of tears and sighs,
To soar in heart with Thee to heaven!

Hyde Park, Lent, 1846. Acolytis.

[*] *Vide* Psalms for the 25th day of the month, *Bonitatem fecisti. Verse* 3. "Before I was troubled, I went wrong, but now have I kept Thy word." Verse 7. "It is good for me that I have been in trouble; that I may learn Thy statutes."

Puseyism among the Puritans.

There was more of what is now called Puseyism among the elder ministers of Puritan descent in New England, than one in a hundred is aware of; and as the authorities are not of easy access to Episcopalians, I hope I shall be pardoned for taking this opportunity to insert a few.

Governor Winthrop has his child baptized, *within eight days* after its birth. This is a compliance with the letter of the English rubric, now not known.

There was a system of *Church Offerings* in his day, also. Prince's Annals, in vol. vii. Mass. Hist. Coll. 2d ser. pp. 66, 71, for both.

The Puritans are not aware how Popish they are, when they talk of *dedicating*, and never of *consecrating* a Church; as if *to consecrate* were profane. The word *dedicate* is the word the Papists themselves always use. (Broughton's Dict. i. 279.)

When an Episcopalian talks of his Prayer Book, as the best interpretation of the Word of God—when of the first four General Councils—when of Baptismal regeneration—oh, what Popery, cry those, who claim Puritanical affinity. But once it was the orthodox doctrine, that "the truest understanding of these things is from the Platform," i. e. the Platform is the true interpreter of the Bible. See an edition of the Platform, published at Boston, in 1772, p. 67. Then as to the four Councils. In the Preface to the Confession of Faith in 1680, it is said, not that *man* has owned them, but that the *Lord* has done so; and that not faintly, but *signally*. As to Baptismal regeneration, the Platform, ch. xii. sect. 7, tells us, that baptized children, "if not regenerated, yet are in a more hopeful way of attaining regenerating grace, and all the spiritual blessings both of the covenant and seal." This is coming as near to the doctrine, as ninety-nine and three quarters comes to a hundred. For mark! there is a blessing not in the *Covenant* only, but also in its *Seal*.

By the way, the acknowledgment of the first four General Councils was no accidental matter. Whitelocke tells us it was done, to show how the Puritans conformed to *proper* English law—that acknowledgment being part of the law of the land. See his Essay, p. 93.

The Puritans began their "Sabbath," as they called it, at sun-down, on Saturday. For this they claim most peculiar merit. But, unfortunately, this is an old Romish custom, of which we find traces in England, when Popery was in full blast there, and persecuting the reformer Wicliff. See Gibson's Codex, pp. 280, 282. Or, for a more modern and accessible authority, E. V. Neale, on Feasts and Fasts, pp. 118, 120.[†]

This keeping of Saturday night, as holy time, is nothing but an imitation of the vigils of the Romish and Oriental Churches; and, what is particularly unfortunate in the Puritans, is an imitation of the Romish vigils, which, as Mr. L. Coleman the Congregationalist confesses, were *fasts*, while the Oriental vigils were *festivals*. (Coleman's Antiquities, p. 431.) But this is all natural; for a genuine Puritan is quite in love with many a Romish practice, as we have seen again and again. To finish this particular specification, I must say, that a Puritan uses Romish logic in justifying penalties for the neglect of Puritan holy-days. For example. "As the rulers of Massachusetts colony had authority to command the observance of fasts and thanksgivings, they had like power to enforce the keeping of them." (Coleman's Antiquities, p. 457.) Oh, doubtless. And so, as the Pope and the King of Spain, &c. had authority to command the "Holy and Apostolic Court of the Inquisition" to sit, they had like authority to enforce the keeping of its most orthodox decrees.

As to the use of the Cross *as a symbol*, Thomas Hooker of Hartford, Connecticut, wrote an essay in its behalf, which is among the manuscripts of the Mass. Hist. Society. (See Savage's Winthrop, i. 158, 159, notes. Magnalia, ii. 435, 436.) Will they allow Episcopalians to reprint it? If so, the subscription shall be opened at once.

Episcopalians have sometimes been scouted for saying, that a true ministry and true sacraments, &c., go together. Nevertheless, such was the unequivocal doctrine of the celebrated Jus Divinum Ministerii Evangelici. Thus, on p. 31, of Part Second, "If our ministry be no true ministry, then is our baptisme no true baptisme, the sacrament of the Lord's Supper no true sacrament, our Church no true Church."

Noah Hobart argued for the Presbyterian *succession*, because there was vastly greater probability it had been preserved unbroken, than the Episcopal. (Second Address to the "Episcopal Separation in New England, p. 82, etc.)

President Stiles believed in bishops, priests, and deacons, as *jure divino*; only they must never be over more than one congregation. (Stiles' Judges, p. 258.)

President Chauncey believed in weekly communions; and this, Baillie tells us, was *at first* the common practice of the Independents. (Deane's Scituate, p 89. Baillie's Dissuasive, p. 121.)

Cotton Mather kept sixty fasts and twenty vigils in one year. (Allen's Biog. Dict. p. 568.) The Church of England appoints but sixteen vigils: so this was "positive reformation." Mather's own diary tells us of his fasts!! (Compare Note 70.)

Dr. Hemmenway, in his treatise on the Church, holds this language about the title of church members to grace: "Though the word may come to the heathen, as well as church members, yet it comes not to them by way of covenant, as it doth to church members; nor have they any promise of mercy beforehand, as church members have: nor is it chiefly belonging to such, but unto the children of the covenant." (Hemmenway on the Church, p. 120.) He was quoting an authority older than himself, (his book was published in 1792,) on the church membership of *children*. So all children, out of the Church, are left to *uncovenanted mercies*.

President Clap believed the clergy were the only authorized expounders of Holy Writ. "Ministers, in their public preaching and joint consultation in councils, [councils divine if not infallible,] are an ordinance, *appointed by God*, to hold forth light and truth to his Church, and to declare the true sense and meaning of Scripture." (Discourse on the Doctrines of the New England Churches, p. 25, New Haven, 1755.) So, according to President Clap, the Church is the interpreter of Scripture.

But again, he abhors the word "sect." "Neither can those who adhere to the *ancient* doctrines of the Christian Church, be properly called a *party*. That odious name properly belongs to each of those particular *sects*, which, from time to time, oppose those doctrines, and thereby make themselves a party." (Discourse, &c., p. 39.)

President Clap was thought, as Allen tells us in his Biographical Dictionary, to be rather too antiquated for his day. Yale College is probably far enough from his latitude now. At any rate, if Dr. Bacon ever sit in President Clap's chair, and will hold forth his doctrine in the Discourse from which I have quoted, I think I can promise him that he shall be endorsed as a very respectable Puseyite, and that he shall receive honorable mention on the pages of "The Churchman" of New York.—*Dr. Coit.*

[†] For Festivals, &c., too. Neale says, "The dominion of the Long Parliament and of Cromwell was not marked by any alteration in the law concerning holy seasons." Neale, p. 191.

Communications.

For the Churchman.

Tracts for the Seasons.

NO. LXI.

Feast of the Annunciation of the Blessed Virgin Mary, March 25th.—When our first parents fell from their primeval innocence and purity, and exposed themselves to the execution of the threat of immediate death, the infinite mercy of God interposed in their behalf. He was willing to spare them, and to place before them the alternative of life everlasting for the the tremendous curse which they had incurred. But this must be done consistently with His infinite justice; as the sacrifice of one virtue to another is a weakness incompatible with the character of God. If, then, it can be rendered compatible with justice, mercy will prolong the stay of the guilty ones on earth, and renew to them the infinite blessing of probation for heaven, with the provision, of course, of the grace needed to render the probation successful. By the rigid infliction of the penalty, Adam and Eve would have been cut off, and the human race become extinct in them. By the interposition of mercy, their moral powers would be raised from the total depravity incurred by the fall, and enabled to prosecute successfully the work of their souls' welfare, growth in grace, and everlasting salvation. For all these unspeakable blessings, it was of course necessary that satisfaction be rendered to divine justice, in such way as to screen man from its inflictions; and that the divine compassion be moved towards the offenders by an obedience and service of which they had rendered themselves incapable, and which could plead an availableness of merit entirely beyond their reach. *This* was the object of the stupendous plan of the redemption of the world by the Son of God, the Second Person in the Trinity, eternally begotten of the Father, and One with Him. He, for this purpose, engaged to be made Man.

The true nature and character of this stupendous mystery are well set forth in the "Confession of our Christian Faith, commonly called The Creed of St. Athanasius." It is received into the standards of the Church of England, and often recited in her public services; and although its reception and recital have not been retained by us, its *principles*, besides their being incorporated into the Liturgy and Articles, are retained in the declaration of the Preface to our Book of Common Prayer, "that this Church is far from intending to depart from the Church of England in any essential point of doctrine." Indeed the Athanasian Creed is but a further development of the principles laid down in the *Nicene*—a development, not in the heretical sense of pretended new revelations either to the Church or to individuals, and additions to the faith once delivered to the saints, but a further development, for the detection and subversion of heresy, of the *explication* of the one faith, thus delivered in its integrity *once for all*, the old faith, which we had from the beginning, always held by the Church, and to be clearly found in the inspired record of that faith. The Catholic testimony to the Gospel's truth respecting the incarnation of the Son of God, as given in the Athanasian Creed, is as follows:—

"The right faith is, that we believe and confess, that our Lord Jesus Christ, the Son of God, is God and Man; God, of the Substance of the Father, begotten before the worlds, and Man, of the Substance of His Mother, born in the world; Perfect God and Perfect Man; of a reasonable soul, and human flesh subsisting; equal to the Father, as touching His Godhead, and inferior to the Father, as touching His Manhood. Who although He be God and Man, yet He is not two, but one Christ; One, not by conversion of the Godhead into flesh, but by taking of the Manhood into God; One altogether, not by confusion of substance, but by unity of Person. For as the reasonable soul and flesh is one man; so God and Man is One Christ."

The manifestation of these deep mysteries in the fact of the Incarnation, of which they are essential attributes, is presented by the Church to our wondering contemplation, and the devout, humble, and unquestioning acquiescence of our faith, by the festival of this day.

But because they are deep mysteries which the feeble brain of man cannot fathom, the proud objection is raised against them that they are incomprehensible, and that the mind which cannot open them must not be asked to admit them. Proud indeed is this objection, and wickedly so. It is founded on the idea that there can be no truth incomprehensible by the human intellect; in other words, that there can be no intelligence superior to that of man. It is, therefore, essentially atheistic. No one who honestly and sincerely believes in the existence of God, will for a moment entertain the idea that there can be nothing in His nature, counsels, and acts, beyond the reach of the human intellect. He knows the contrary. He knows that in the idea of an eternal Being, uncaused, never having begun to be, there is as much to baffle human comprehension as in the most abstruse points connected with the doctrines of the Trinity and the Incarnation. He sees in every blade of grass a mystery far beyond his ken. The union of matter and spirit in his own person is quite as incomprehensible as that of God and Man in the Person of Christ. There is nothing in the respective properties of these component parts of man, to render the union of them at all probable. Indeed the allowance in this case of the same right of judgment which is so freely used in things pertaining to God, would lead to the conclusion that such union is impossible and absurd. And yet we see that it does exist. Mind *is* affected by physical causes. The injury of matter *does* injure the intellect. Hence it follows, that man must believe what he cannot comprehend; and that therefore all that he can reasonably ask to justify his being required to believe an article of faith, is that it be fairly established as a *fact*, not that it be within his comprehension. An empty mind indeed would he have, if *this* were his only test of truth.

No truly reasonable view of the Supreme Being will deny to Him the power of assuming, for purposes seeming good to Himself, any visible form which He may choose. Such denial, is, of course, a denial of His omnipotence.

He who truly believes in God, if a professed revelation of the divine nature, will, counsels, and acts, is presented to him under circumstances claiming respect and attention, at once sees it to be his reasonable duty to look into the evidences of the validity of its claims. Finding them sufficient to establish this point as a fact, true reason tells him that he must humbly and gratefully receive all that it contains as therefore true, whether he can comprehend it or not. Thus he will receive the whole system of evangelical doctrine and duty, not as recommended to the test of his intellectual powers, or as to be expanded and improved by metaphysical or moral development; but as a gracious and stupendous gift of God, to be received, and gratefully applied to its practical intents, *as given*, incapable of improvement, and never better, fuller, or more perfect, than *when* given. Any thing short of this is the ingratitude and impiety of rejecting the kindness and love of God, and refusing to exercise true faith in Him.

The mystery of the incarnation was first adumbrated in the comparatively obscure prediction that the Seed of the woman should bruise the serpent's head. Gradually increasing light was thrown on this in a series of prophecy for more than three thousand years. A period of about four hundred years succeeded, in which the voice of prophecy was hushed. The Church and nation to which its precious effusions had been principally addressed, and which the Divine Inspirer had constituted their keeper, waited anxiously for their fulfilment. Similar expectations had been excited among other peoples. God, in His providence, was bringing about that fulness of time which would be the world's preparation for the advent of Him of whom Moses in the Law, and the prophets did write.

At length a heavenly messenger is despatched to a venerable priest, while engaged in the temple, officiating in the order of his course. Upwards of five hundred years before, the same herald had conveyed from God to the prophet Daniel one of the most stupendous prophecies relating to the grand event, the near approach of which he now came to announce. Meanwhile, as the course of time rolled on, marked by momentous events, in which great empires came and changed and went, as willed the High and Mighty Ruler of all, He, sitting in the heavens, made all to work together in aid of the great plan of which the ultimate object was man's salvation. Glorious evidences were thus afforded of the truth of prophecy, and the world gradually prepared for the bringing in of the new and final dispensation whereby that object was to be promoted. The arrival close at hand of the time for this, was the occasion of this visit of Gabriel to Zacharias. He announces to the aged priest that his only child, yet to be born, should be the long predicted messenger to prepare the way of that Mysterious Being, the promised Seed, the foresight of whose advent had, for ages, been the source of joy and gladness to the prophets and people of the Most High.

But a still more honorable office is in reserve for this ready minister of Jehovah's will. The individual is selected, who, in the prosecution of the great purpose of redemption, is to be advanced to the transcendent and sacred dignity of giving birth to that Child who should be called the Son of the Highest, because, in very truth, the Only and eternally begotten Son of God the Father, made flesh; in Whom should dwell all the fulness of the Godhead bodily; Who should be God manifest in the flesh; and Whose blood, shed for man's redemption, should be rightly termed *God's own blood*.[*] Gabriel is now sent to announce to the Virgin Mary the choice of herself as the individual through the medium of whom this mysterious birth is to be accomplished. "Hail thou that art highly favored! The Lord is with thee. Blessed art thou among women." This stupendous "Annunciation" is the event which Holy Church calls on all good Christian people this day to commemorate.

There must be a splendor about an emissary from the bright region of Jehovah's immediate presence, overpowering to human sense, and a grandeur in the visit of such a one that must fill the human mind with dread reverence and awe. Such, in each recorded case, was the effect of the angel Gabriel's visits. As Daniel of old, and Zacharias a short time ago, so the Blessed St. Mary now, "was troubled." She could not imagine the occasion of this supernatural appearance. She "cast in her mind what manner of salutation this should be." But the object was one of unspeakable love and mercy. Hence the kind address, "*Fear not.*" Having thus prepared her to listen with composure, the angel revealed to her the surpassing honor for which she had been selected—that she should be the mother of a Child who should be the Son of the Highest; the long predicted Heir of David, and King of Israel, reigning over the house of Jacob forever; and of whose kingdom there should be no end. "*How shall this be?*" enquired she in utter amazement. The miraculous operation whereby this her Son should be also the Son of God, was then revealed to her; and to all remaining doubts and difficulties the answer was given, as sufficient as it is simple, "*With God nothing shall be impossible.*" Filled with humility and gratitude for this transcendent honor, and yielding, as in piety and purity of heart, and according to the dictates of an honest and sound mind it behooved her, her own judgment to the infinite superiority of divine wisdom and power, "Mary said, Behold the handmaid of the Lord. Be it unto me according to thy word." Soon after, she vented the emotions of her pious and grateful heart in the memorable strain, "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour; for He hath regarded the low estate of His handmaiden; for behold, from henceforth all generations shall call me blessed."

This was indeed a true prophecy; and the present festival illustrates the Church's fidelity as a witness of Holy Writ, in being an instrument for its fulfilment. To-day she has in honor the memory of this "Blessed Virgin Mary." And what reverence would she have her children feel that they owe to this distinguished person? That only which is consistent with the religion of Him—at once her Son and her God—from whom she derived all her honor and all her blessedness—that religion which guards most jealously the incommunicable attributes and prerogatives of the One Only God, and the One Only Mediator between God and man. Any reverence or honor inconsistent with this, is not only different from, but in decided opposition to, the blessedness of which she spake as she was moved by the Holy Ghost. It would be making her an accursed thing, and disgracing her memory by perverting the high dignity to which she was called by the Lord, into an occasion of guilty rebellion against Him, and sacrilegious robbing Him of His inalienable glories. Wo to those by whose faith such idolatry is set up! and let the language of every true disciple of Christ be, "O my soul, Come not thou into their secret; unto their assembly, mine honor, be not thou united."

The charge of idolatry, so justly resting upon the religious system connected with the adoration of the Virgin Mary, it is sometimes attempted to evade by urging that she, and other departed saints addressed, are not worshipped as deities, or supplicated for the direct conferring of favor, but are only sought to as intercessors with God. They are asked to pray to Him in behalf of the earthly supplicant—to add their prayers to his. And it is then asked, If the intercession of the pious in this world, in each other's behalf, are not encroachments upon the prerogatives of the One Mediator between God and man, nor inconsistent with true faith in *Him*, why should similar intercessory prayers by the faithful departed, whom our religion will not allow us to believe to be deprived of consciousness, or unemployed in devotion, be so considered?

Let it, as a part of our reply, be said, once for all, that there can be nothing in the mere fact of saints, living or departed, praying for others, any more than in the general principle of *means of grace*, to be used by man as conditions and channels of God's favor, inconsistent with due honor for Christ's mediatorial office, and evangelical faith in it. On the contrary, intercessory prayer, and other means, are appointed by God himself, for imparting to man the blessings of Christ's mediation.

That view of the subject which represents praying to departed saints as asking of them no other favor than their prayers in our behalf, is the most favorable in which it can be placed.

The system, however, with which this praying to the saints is connected, is not entitled to this favorable view. It sanctions, and that to an all-pervading practical extent, the belief that the saint addressed is a powerful guardian, to whom prayers are to be offered, not merely for his prayers, but for his protection, guidance, or deliverance. Take the following from innumerable instances afforded by accredited Romish books of devotion:—"We fly to thy patronage, O holy mother of God. Deliver us from all dangers." "Holy virgin, defend me from my enemies in my last hour." "O sacred virgin, give me power against thy enemies."

These passages represent a department of devotion, embodying similar petitions to an immense number of saints and reputed saints, and in constant use by the members generally of the Church of Rome. They clearly represent the Virgin Mary as one to whom prayer is to be offered, because of her power to extend relief, defence, and deliverance.—What was meant when "the Lord said unto the children of Israel," in rebuke of their departure from the true worship of Him, and in just mockery of what they had substituted, "Go and cry unto the gods which ye have chosen; let them deliver you in the time of your tribulation?"

The well known fact also that this system of saint-worship is every where and constantly connected with the idea of *merit* attached to the prayers of departed saints, and of prevailing authority possessed by the Virgin over her Son Jesus, is clear proof of its anti-Christian character, and its entire inconsistency with evangelical and Catholic doctrine respecting Christ's mediatorial office.

It is enough, however, for the present purpose that saint-worship be considered in that most favorable light which regards it as nothing more than asking the prayers of the faithful departed, simply as we do those of living members of the Church.

It is obviously a conclusive objection to this, that there is no warrant for it in Scripture. The living are therein exhorted to pray for each other, and to ask each others' prayers. But for similar requests from the living to the departed, there is no authority. That the departed are in a continued, and it may be improved, state of consciousness, and that those who have died in the Lord are occupied in devotional exercises, are points which do indeed possess decided Scripture warrant. It is not given us, however, to know any thing of the nature or results of the connection between the Church in the state in which they enjoy it, and as it is in this its still militant state.

Admitting, however, that departed spirits have a knowledge of what is doing in this world, and may therefore know when prayers are offered to them; still, as they have but finite properties, this knowledge, if direct, must be limited. The presence which imparts it to them, can exist in but one place at one time. Suppose that a departed saint, the Virgin Mary or any other, is allowed to be by me, and thus to know of the prayer I make, this will not bear out the system of saint-worship. That supposes prayer to be offered to the Virgin Mary, for instance, habitually in all parts of the Church. At one and the same instant her worshippers are addressing her in every section of the globe. To suppose, as the system of course does, that these prayers are all heard, is to attribute to her the incommunicable divine attribute of ubiquity, or of being every where present at the same instant; which clearly involves idolatry.

The only plausible way of attempting to evade this conclusion, is destroyed by its own absurdity. It is said that the prayers of the faithful on earth are made known to the departed saints to whom they are addressed, by the Deity. But these prayers, it is contended by their advocates, when pressed with their idolatrous character, are only requests for the intercession of the saints with God, in behalf of those who ask it. The prayers, then, which are to be offered *to* the Deity *through* them, must first come to *them* through *Him!!* This inference is no less clear and necessary than is its bearing on our present subject.

The whole system, therefore, of praying to departed saints is idolatrous. And if the Blessed Virgin, and the other saints thus dishonored, do really see and know of its operation; and if, in their happy place of rest aught can enter to detract from its holy satisfaction and enjoyment; what must be their emotions at seeing the virtues and labors to which God enabled them to attain, and the honors which they received from Him, turned against Himself; and and that in the name of His own Holy Catholic Church!

It is required however alike by wisdom, piety, and truth, that we avoid correcting one extreme by another. Because the Blessed Virgin has been thus *dishonored*, the good Christian will not therefore suffer himself to be indifferent to the godly Catholic memorials which the Church has established in *honor* of her. The feasts of her Purification and Annunciation will be devoutly kept in *her* memory, as well as for their connection with the great and gracious mystery of the incarnation of her Son. The faithful followers of that Son, how duly appreciate the inestimable blessings purchased by Him, will delight to rank His mother among the chief of all saints. They would have St. Mary's name held in everlasting remembrance. They would have all generations call her blessed.

From the intimate union which Christ's incarnation produced of the two natures of God and man in His Person, the characteristics and acts peculiar to each are sometimes predicated in Scripture of the other; because appertaining to a Being who is both God and man. Thus it was said by Himself, of the attribute of omnipresence, which He possessed only as God, and whereby He was in both heaven and earth at the same time, that it belonged to Him as the Son of Man, that is, in His human nature. Thus also that is predicated of Him as God, which could be true of Him only as Man; as where it is said that God purchased the Church with His own blood; and that the Lord of glory was crucified. In this view, also, there is propriety in that title which was early applied by the Church to the Virgin Mary, as a testimony against heresy, and in favor of the faith of Holy Scripture, *the Mother of God.*

The divine requirement of our assent to the mysteries of our faith, is a most wholesome discipline of our moral and intellectual faculties. The salvation of our souls, and the whole process tending thereto, are a boon gratuitously offered by our Heavenly Father. As we are by nature totally incapable of providing a religion for ourselves, so are we powerless for applying one to our own benefit. Good, therefore, is it that we be kept ever in mind of our entire dependence upon God, by having the religion which He mercifully vouchsafes to provide us, so constituted in its foundation and its whole structure, in the principles it embodies, and the duties it requires, as to keep our hearts and minds in perpetual subjection to Him, and the doing of constant homage to His will, by meekly and devoutly acquiescing in the mysteries bound up with the faith and sacraments of His Church.

And though it may not be given us to open these mysteries to the satisfaction of the natural mind, yet will the renewed mind, directed, strengthened, and illuminated, day by day, by the grace of the Holy Ghost, see perpetually increasing light of spiritual knowledge, consolation, and joy, springing from the stupendous scheme of love and mercy with which God has been pleased to connect those mysteries in a union which man may not sunder. Inestimable is that love and mercy as illustrated and exercised in the great mystery of the incarnation. It entered into the divine counsels, plans, and operations, *for us men and for our salvation.* This simple truth is enough to impress ingenuous minds with a deep sense of the obligation to love and duty thence arising, and of the tremendous wo that must be incurred by ungrateful returns.

And what doth the Lord require of us? He condescended, for us, to be united to our nature, and to come into the body of our flesh. He bids us be united to Him, and be living "members of His body, of His flesh, and of His bones."[*] His "Church is His body."[†] By union with that He requires His followers to be united with Him as their head. This is effected by being baptized into Him; and it becomes *such* a union as will be effectual to their spiritual and eternal good, by their being true to the faith once delivered to that Church, and proving and exercising the living power of that faith by walking in all those commandments and ordinances whereby He would have their hearts and lives comport with loving Him above all things and their neighbors as themselves. Chief among the means which God has established for that incorporation with His Son whereby this His service can be faithfully performed, are "those holy mysteries" which Christ ordained when He declared of bread that it is His body, and of wine that it is His blood; thus throwing light on the duty so strongly enjoined when He said, "The bread of God is He which cometh down from heaven, and giveth life unto the world. I am the bread of life. If any man eat of this bread, he shall live forever; and the bread that I will give is My flesh, which I will give for the life of the world. Verily verily I say unto you, except ye eat the flesh of the Son of Man, and drink His blood, ye have no life in you. Whoso eateth My flesh, and drinketh My blood, hath eternal life; and I will raise him up at the last day. For My flesh is meat indeed, and My blood is drink indeed. He that eateth My flesh and drinketh my blood, dwelleth in Me and I in him. As the Living Father hath sent Me, and I live by the Father, so he that eateth Me, even he shall live by Me." In unison with such appointments, teachings, and requirements of the Lord Jesus, is St. Paul's declaration, that the bread of the Lord's Supper is the medium through which Christians enjoy the communion of the *body of Christ*, and the wine the medium through which they enjoy the communion of the *blood of Christ*. The necessity and benefits of such communion are set forth in the above words of Christ. It is the clearly established means of that incorporation with Christ, that partaking of Him, that being made one body, and as it were, incarnated with Him, called by the apostle being "members of His body, of His flesh, and of His bones," that dwelling in Him, and having Him to dwell in them, whence are to flow His faithful followers' saving interest in Him, whereby, if they truly and earnestly repent of their sins, have a lively and steadfast faith in Christ their Saviour, be in perfect charity with all men, and walk in newness and Christian devotion of heart and life, they will, by His cross and passion, be brought unto the glory of His resurrection.

B. T. O.

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[*] Acts xx. 28.

[*] Ephesians v. 30. [†] Ephesians i. 22, 23.

For the Churchman.

Mr. Editor,—The Collect for the Feast of the Annunciation of the Blessed Virgin Mary furnishes several heads of devout meditation which, by God's blessing, may aid us in the proper offering of the prayers in behalf of our diocese to which we will, on that day, be called by the Convention. The Collect is as follows:—

"We beseech thee, O Lord, pour thy grace into our hearts; that as we have known the Incarnation of thy Son Jesus Christ by the message of an angel; so by his cross and passion, we may be brought unto the glory of his Resurrection; through the same Jesus Christ our Lord. *Amen.*"

Here, as in all her appointments, the Church presses upon us the fundamental truth that we are not sufficient of ourselves for spiritual good; but that our sufficiency is of God. His grace is necessary to fit and enable us for His service. And that grace is a free gift on His part. It springs from nothing within ourselves. It results from no development, maturity, or operation of our intellectual or moral powers. It comes from without. If ever we have it, God must pour it into our hearts. This should be constantly in our minds in all efforts which, as Christians, we should consecrate to the service of Christ and His Church, to the spiritual good of our fellow men, and to the welfare and salvation of our own souls. It furnishes the only sound and efficient principle on which those efforts can be put forth. And we should be careful that it be a strictly practical principle. The sincerity with which it is cherished can be known only by its leading to constant and faithful application to the means which God has appointed as channels through which His grace is to be poured into our hearts, and by a perpetually solicitous endeavor to improve that grace by the consistent piety and charity of heart, character, and life, for which it is given.

The Collect presents distinctly to our minds the mystery of Christ's holy Incarnation, made known to us by the message of an angel; that is, through Gabriel's "Annunciation" to St. Mary, the event commemorated by the Festival.

As the incarnation is a mystery, it is a very wholesome subject of contemplation. It is both wise and good in our Heavenly Father to make known to us the existence of mysteries, and require our belief in them as essential to saving faith. It brings us, in the very threshold of our religion, and during the whole course of faith and duty which is the earthly preparation for the heavenly inheritance, to "humbleness of mind," entire submission of our necessarily limited and imperfect faculties—very limited and imperfect in even the highest advances of intellectual culture—to the divine intelligence and will. This is essential to that love of God with all the mind which Christ requires; and reasonably and devoutly cherished, will furnish a principle eminently conducive to every department of genuine virtue and piety.

Seen in the full light shed upon it by the word of God, the mystery of the incarnation pervades the whole Christian scheme, furnishing principles, and indeed giving their essential character, to acts of divine grace and mercy, which constitute the life and energy of that scheme. It also, *therefore*, furnishes the only true knowledge of the Church, of its nature, design, and operation, as a divine institution; of the estimation in which its members should hold it; and of the kind and character of their duties in it, and of the services which they should render to it.

Having referred to that incarnation which was the incipiency of the Manhood of God the Son, His "taking of the Manhood into God," the Collect directs our view to the great consummation of this mysterious and inestimable love of the Word made flesh, by teaching us to pray that "by His cross and passion, we may be brought unto the glory of His resurrection." —"His cross and passion" should ever be in the Christian's mind and heart, with a full view of the unspeakable value of the sacrifice for sin in which they were encountered, and a full recognition of the cardinal principle that it is only *by* that sacrifice that any spiritual good, hope, or privilege, can be ours. This done, in the true penitence, faith, and devotion of the Gospel, will lead, through the Redeemer, to our being "brought unto the glory of His resurrection"—unto that blessedness to which He referred in the gracious words, "In My Father's house are many mansions. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am there ye may be also."

But let us not forget that there is a glory of Christ's resurrection, a glory to be brought by it to the Holy Trinity, a glory to be conferred by it on our poor nature, even in this world, essential to our attaining to this infinite glory in the world to come. It is thus set forth by the Apostle:—"Like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth." True to her mission, the Church enforces the same duties. "As our Saviour Christ died, and rose again for us, so should we who are baptized die from sin, and rise again unto righteousness; continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godliness of living." Under the influence of such teachings of God's word and His Church,—let the hearts of the clergy and people of this diocese be bowed as the heart of one man in prayer to God in its behalf. Strong in the confidence of divine forbearance, love, and mercy, which true faith in Christ imparts, let them take up the Psalmist's appeal and humbly say, "Thou, O Lord, shalt arise and have mercy upon Sion; for it is time that Thou have mercy upon her, yea, the time is come."

FAITH.

For the Churchman.

The Issue.

Mr. Editor,—On Sunday last an eloquent divine of the Protestant Episcopal Church requested the particular attention of his hearers to the consideration of the question, "What is the Church?"

It was a question, he said, which now greatly agitated the Christian world; and one too, which, from the peculiar attitude of a portion of our own communion, must be solved in *practice* as well as theory by the present age. His text was 2 Eph. 19th and following verses,—"Now, therefore, ye are no more strangers and foreigners, but fellow citizens with the saints and of the household of God," &c.

After a brief exordium, (chiefly explanatory of the Apostle's teaching, that the calling of the Gentiles had been foretold by the prophets and revealed to the Apostles, &c.,) he proceeded to define the Church, which he did substantially in this wise.

There are three differing views of professing Christians:—

1st. The ***Romanist*** contends that those only who acknowledge the supremacy of the Pope compose the Church, and all others are schismatics or heretics.

2d. That portion of our own communion having "***Romish Tendencies***" contend, that the Church is that visible organization, established by Christ and preserved to the present time by the Apostles and their successors, and by which alone are received the true Gospel ministry and Gospel faith.

While the 3d, and *only true* doctrine was, that every human being, believing in Christ and having faith in him, was an accepted member of the Church; and that all such believers, under whatever name, constitute the Church. This, he said, was the true meaning of the term *Catholic* in the creed—the Church being in this sense Catholic or universal.

I cannot hold (he added) with the Bishop of a neighboring State, that a Gospel covenant is confined to the small portion of professing Christians claiming the exclusive apostolic succession. God forbid (he continued) that I should, with such contracted views, condemn nearly the whole of God's creatures to everlasting ruin; the Bible, and that alone, is man's *guide* and reliance.

Now, Mr. Editor, I think you will agree with me, that this bold stand of an Episcopal clergyman should not be suffered without undergoing animadversion; and without some notice from *your pen*, I shall be justified in believing that such is the doctrine of our communion. And if *I* should not be able to give it credence, might not such an inference be drawn by others?

When a mere empty faith is inculcated as the sole cardinal requisite for salvation—when private unaided judgment is declared to be an all-sufficient index to the faith—when Apostolical Succession and Baptismal Regeneration are thus kept in the back ground, and Calvinism, Socinianism, Mormonism, and all other *isms*, are thus announced from an Episcopal pulpit as constituting *the* Church of Christ, is it not indeed time that the present age should *practically* solve the question, "What is the Church?"

Are you, sir, ready for the issue?

A priest at his ordination solemnly vows reverently to obey his bishop, and to follow with *glad* mind and will, and to submit himself humbly to his godly judgment.

A bishop at his consecration solemnly promises, with all faithful diligence, to banish and drive away from the Church all erroneous and strange doctrine, contrary to God's word, &c. &c.

Art. XIX. of our religion declares that "the visible Church of Christ is a congregation of faithful men in the which the pure word of God is preached, and *the sacraments be duly ministered* according to Christ's ordinance," &c.

Now, sir, either erroneous and strange doctrine has been inculcated in one of the largest congregations of the second largest city in our diocese, or a large portion of our communion are sadly deficient in true knowledge of the doctrine and discipline of our communion.

I claim your views to enlighten me and them.

To what absurdities are Low Churchmen reduced when they thus unite in the hue and cry of a "Church without a Bishop," and yet remain in the Church with Bishops. Denouncing *Popery* and yet arrogating to themselves, by their own unaided private judgment, a power of dispensation of whatever may be unpleasant to fancy or onerous in practice.

A BROOKLYN LAYMAN.

March 10, 1846.

From the present circumstances of its (the Scotch Church's) primitive orthodoxy, piety, poverty, and depressed state, he (Bishop Horne) had such an opinion of this Church, as to think, that if the great apostle of the Gentiles were upon earth, and it were put to his choice with what denomination of Christians he would communicate, the preference would probably be given to the Episcopalians of Scotland, as most like the people he had been used to.—*Jones. Life of Horne.*

There are but too possible ways of putting men truly into the ministry: the one is by *succession;* the other by immediate revelation or appointment from God Himself. Paul received his commission to preach, not *of man* nor *by man*, but of God who *put him into the ministry*. Other ministers of the Gospel receive their commission by imposition of hands, from those who had received it before. In this latter way of succession, no man can possibly give that which he hath not received.—*Jones of Nayland.*

The end will never be prosperous, when we do evil that good may come; and if it doth not please God to uphold His own work in His own way, no man can do it for Him. He may seem to do something, but it will not last: he works upon a principle, the tendency of which is not to edification but to dissolution.—*Ib.*

The Churchman.

New York, Saturday, March 21, 1846.

Removal.—The undersigned has removed his office from No. 188 Pearl, to No. 12 John street, up stairs. "The Churchman" being provided with a competent book-keeper, and with the requisite assistance in the other departments of its business affairs, the undersigned will have only a general oversight thereof, as Chairman of the Executive Committee, while he will devote himself as heretofore to his own business as a "General Agent;" and especially in the prompt and faithful execution of such "trusts" as may be confided to him either by the "Courts" or by individuals.

FLOYD SMITH.

☞ The Editorial department of "The Churchman" will continue under the *exclusive control* of its present Editor.

☞ The "Executive Committee" having charge of the business affairs of "THE CHURCHMAN" are desirous of adopting the principle of CASH PAYMENTS in ALL their transactions. In a good degree they practice upon that principle now; and if they could be favored with prompt remittances and payments from those indebted, they would be able without the slightest difficulty to carry it out to the fullest extent.

Will not the friends of "The Churchman" aid the Executive Committee in the accomplishment of this laudable purpose as well by prompt payment for present indebtedness, as by renewed efforts to procure *new subscribers* with payments in advance? For their greater encouragement to do so, the Executive Committee beg to assure them, that so far the plan of conducting the affairs of the paper in its own office, works admirably well.

ANNOUNCEMENT.

The Churchman Office,

No. 12 John Street (up stairs) South side, near Broadway.

Believing "THE CHURCHMAN" to be closely identified with the maintenance and progress of sound Church principles in this Diocese in particular, and generally throughout the whole extent of the Church in our country, a number of gentlemen, some of whom have been its patrons and supporters from its commencement, and all of whom are its firm friends have determined to make a vigorous effort to increase the number of its subscribers, and its consequent usefulness to the Church. To this end it has been determined—

I. To ENLARGE IT—so as to afford space for a larger amount and variety of matter, and greater accommodation to its increasing number of Advertising Patrons.

II. To print it on a better and more uniform quality of paper than heretofore.

III. In NEW TYPE, expressly prepared for its *exclusive use*.

IV. To conduct its BUSINESS AFFAIRS in its own office, under the supervision of an "EXECUTIVE COMMITTEE" appointed for that purpose.

The first number of "THE CHURCHMAN" ENLARGED will be issued on Saturday the 2d day of May ensuing, on the following terms:—

I. As heretofore at *three dollars* per annum, payable in advance.

II. ALL PERSONS disposed to act as local or parochial Agents, and to make efforts to obtain NEW SUBSCRIBERS, will be compensated as follows:

For every *new subscriber* obtained, and the money remitted forthwith, a commission of ONE DOLLAR will be allowed; or if the money be not paid at the time of subscribing, but remitted to, or paid at the office within the year from the date of the subscription, a like compensation will be allowed. An account will be opened in the books of "The Churchman" wherein will be entered, to the credit of the Agent, all the subscribers obtained by him, and the above commission promptly paid on demand for each and every of the subscribers so paying.

III. In cases where individuals are disposed to act as *gratuitous Agents*, and to forego the compensation of *one dollar* for each *new subscriber obtained*, for the benefit of the subscriber himself—the payment, always in ADVANCE, of *two dollars* for each such subscriber will be received for the *first year*.

IV. For the benefit and convenience of such of our Episcopal brethren as reside in the more *remote sections* of the country—FIVE or more individuals uniting together, and agreeing to receive their papers in *one* parcel directed to *one* post-office, and remitting, always in ADVANCE *ten dollars*, or in like proportion for a greater number than five, will have the paper promptly forwarded as directed for one year.

"The Executive Committee" consists of the following persons:—FLOYD SMITH, Chairman; JOHN H. SWIFT, JOHN C. THATCHER, DAVID HUBBELL HOYT, and BENJAMIN A. MUMFORD. Until otherwise announced, all communications on BUSINESS AFFAIRS may be addressed to the Chairman, No. 12 John street.

New York, March, 1846.

We insert with much pleasure and thankfulness the following extract from "The Age" newspaper, published at Woodstock, Vermont, and trust so kind an act will find many imitators:—

THE CHURCHMAN.—A very excellent and ably conducted Episcopal paper, printed at New York, is to be enlarged and printed on new type, on the 1st of May next. The terms per single subscription, are three dollars per annum in advance—5 copies sent to one address for 10 dollars. As there is no agent in this vicinity for the Churchman, we shall be happy to forward subscriptions for it, for any one who wishes to obtain a sound and ably conducted Episcopal paper.

The title of Mr. Newman's work is "An Essay on the Development of Christian Doctrine."

It is unfortunate, to say the least, that the author should have expressed the design of his work, on the very title page, by an ambiguous word. The *development* may refer to GOD, and so it denotes the *revelation* of Christian doctrine; or it may refer to man and so it denotes results brought about by secondary causes. Developments of Christian Doctrine by whom? Of course, by the author of Christian Doctrine; this is what the reader expects, and this is what the writer means that we shall expect, and what he persuades himself and would fain persuade his readers that he has accomplished, *viz.* that certain doctrines, denied by some, have been in truth revealed by God to man. What then shall we say if we find that his development is a development by man and not by God, and denotes in fact nothing more than processes and results brought about by secondary causes? What, we ask, shall be said of Mr. Newman if this turn out to be the case? What of the Romanists who accept and gain converts by his arguments?

The word *development*, as Mr. Newman uses it, is metaphorical; and the metaphor is taken from a seed which, being buried in the ground, quickens and gradually enlarges itself by the absorption of foreign and adventitious matter; though sometimes the allusion is to yeast or leaven which gradually pervades and assimilates to its own nature the dough with which it is mixed. Thus, p. 23 of the American edition, Mr. Newman says that the development of an idea is "the germination, growth and perfection of some living, that is influential truth;" and p. 57, "The Parable of the Leaven describes the development of doctrine in another respect, in its active, engrossing assimilating power."

That Christian Doctrine when received into the mind is thus capable of development, and that when received into "an honest and good heart" it would develope, several of our Lord's parables teach us to expect; that it has developed, all Church history proves. For not only holy tempers and good works in the more limited acceptation of the words are developments of Christian Doctrine; but the decrees and canons of Christian Councils, ecclesiastical laws and enactments; the writings of the Christian fathers; the elaborate works of the schoolmen; treatises on dogmatic and moral theology; commentaries literal and mystical on the Holy Scriptures; directions for holy living and dying; sermons, homilies, &c. (we speak only of the treatises, commentaries, &c. of those who have been of the Catholic Church and have lived and taught in her communion) together with charitable foundations and catholic seminaries, and in general the institutions, learning and devotion manifested in the Catholic Church, may be developments of Christian doctrine, and are either developments, that is to say genuine fruits, or corruptions and perversions of Christian Doctrine.

All this is unintelligible; and far be it from us to discourage inquiry into such development, or the application of tests to ascertain their genuineness. To do so would be to surrender truth to error, and to condemn as worthless the many invaluable didactic and polemical works which were written for this purpose before the word *development* was introduced into theology. But who sees not that in these developments Christian doctrine is viewed only *subjectively*, or as it exists in the minds and is reproduced in the works of men? What we want to ascertain is Christian doctrine in its *objective* form, or as it exists independently of the human mind, and is exhibited to men from without, and in order to be received within the mind. What is this doctrine of CHRIST, and where is it to be found? Be the developments of it ever so genuine, still they are no more than developments; they are not the doctrine from which they are developed. They have the life of the doctrine; they have the nature of the doctrine; they have many of the properties of the doctrine; but after all they are not the doctrine, and have not the germinating power or proper functions of the doctrine. As e. g. the acorn and the oak, though they have the same nature, are different things, and easily distinguished; nor is the oak ever called the acorn except in a metaphysical sense, nor the acorn an oak except in a declamatory or rhetorical way.

The seed, says our Lord, is the word; not the trunk, the branches, the foliage, or the fruit, but the Seed: not the abundant growth which in one soil is a hundred fold, nor the feebler growth which in another soil is thirty fold, but the Seed. In this similitude he plainly illustrates the operation and effect of his doctrine when received into the heart by faith. Surely, after our Lord's express declaration to the contrary, it must be a fatal and unpardonable error to say, The development is the word. The doctrine which we believe as the Christian doctrine, as the doctrine revealed by God, must be the seed, and not any development of it from the soil of the human heart; and unless this doctrine can be definitively stated and propounded to the mind, it not only cannot be known and propagated, but it has in truth no objective existence, and is therefore entitled to no more regard than the flights and feelings of fanatics; men who have been produced in shoals by Rome and the sects, and whose characteristic it has been to be favored with illuminations and ecstacies which they could neither define nor express.

Before we come, then, to consider the developments of Christian Doctrine we are surely entitled to ask, What is the doctrine which is to be developed? The seed is the doctrine as it comes from God; the developments are the doctrine after it has taken root in the human heart and expanded in the human life. The seed is the WORD; this is our guarantee that the doctrine to be developed is free from earthly alloy; the development is the doctrine after it has assimilated and incorporated with itself the elements of a lower and foreign nature. We ask then not for the developments, but for the seed, not for the earthly products of the Christian Doctrine, but for the heavenly original; not for the doctrine as it may be detected in the development by the refined analysis of modern metaphysics, but for the synthetic statements of the doctrine as they have come down to us in the Scriptures and traditions of the Church. This doctrine has not only a *subjective* reality, it not only lives and works in the minds of men; but it has also an *objective* reality, and is capable of being expressed in words and exhibited to the mind as an object independent on itself. Skeptics and infidels, indeed, deny that there has been any such revelation; or that language, either written or oral, is a competent medium to convey it; but Christians nevertheless cling to the belief that such doctrine has been revealed, and is purely and wholly contained in the Scriptures and traditions of the Catholic Church. Do not trifle with their hopes and faith, but tell them plainly either that their hopes and faith are illusory, or what the Christian Doctrine is, and where it is to be found.

Now what satisfaction does Mr. Newman furnish on this point to the earnest inquirer? While Mr. Newman threw himself into the Catholic system he very effectively exposed, as the best Anglican divines had done before him, the rationalistic and infidel tendencies of Low Churchmen and the sects, who, by resolving Christian doctrine into their own opinion or persuasion of what the Scriptures teach, virtually deny the objective reality of Christian Doctrine. If Mr. Newman could thus understand and do justice to a system into which he merely threw himself or put on as a temporary garment, no doubt he most clearly apprehends and does the most ample justice to the system which he has adopted heartily and from conviction. If we had reason to be satisfied with his labors while he was a Catholic by profession, much more have his new friends now that he is a Romanist from conviction. While Mr. Newman exposed the distinctive error of the sects we praised his works, and for doing so were charged with Popery; despite of the accumulated proof which we brought that the whole superstructure of Popery was built of this distinctive error of the sects. What then becomes of this charge if it be found that the characteristic of Mr. Newman's new system is that identical error which we have constantly affirmed to be the common parent of Roman and sectarian corruptions?

What satisfaction, we ask again, does Mr. Newman's book furnish on this point to the earnest inquirer? We answer, that his Essay on Development, as it seems to us, denies the objective reality of Christian Doctrine; not explicitly, we grant, but implicitly and as everywhere taking it for granted that Christian Doctrine has only a subjective reality; exists only in the minds of men; and cannot be exhibited except as modified by human judgments and incorporated with human admixtures. We were painfully impressed with this new aspect of Romanism in reading the work of Dr. Mohler, whose clear statements of Catholic doctrine in opposition to Lutherans and Calvinists, though inferior we think in point of precision and fulness to Bishop Bull's, yet command our grateful acknowledgments. We were still more painfully impressed with the same feature on reading Mr. Ward's Ideal, whose doctrinal views seemed to have no basis, but to consist of such vapors as chanced, for the time being, to be floating in the Italian sky. Mr. Newman, however, seems to have addressed himself specifically and systematically to the point of showing that Christianity is no more than a human development, a system progressively developed and developing by the same laws which govern other systems; and that in order to ascertain its doctrine we must look not to the documents of its past but to the index of its present condition. Christian Doctrine is what the Apostles knew but did not say; and what the existing Bishop of Rome says but does not know.* Such, in brief, is the theory of Development.

Let the readers of Mr. Newman's book say if we do him injustice. His Essay is professedly on the Development of Christian Doctrine; and the first section of his first chapter is "On the process of development *in ideas*" i. e., as he explains, the "habitual judgments" of *our own* minds; the second, "On the kinds of development in ideas;" the third, "On the corruption of an idea;" and then come the tests of "a true development;" the first of which is "Preservation of idea," the third, "Power of assimilation," the fifth "logical seqence" and the fifth "preservative additions." And this process and these tests of the development of our ideas are illustrated and established by reference to Methodism, Mahometanism, human governments and institutions, and thence transferred and applied to Christianity. Thus the Essay endeavors to show that Christianity is a system analogous to human systems and governed by the same laws; that its doctrines are the ideas or habitual judgments of the human mind; and have the same sort of identity, an identity consistent with growth by means of assimilation, logical deduction, &c.

Everywhere, in short, throughout the book Christian Doctrines are treated *merely as ideas of the human mind;* and are considered to be like them in a state of perpetual flux and change, and subject to the same laws of modification and expansion, corruption and decay. In other words, they are considered to have *only a subjective* existence.

"The idea never was that throve and lasted, yet, like mathematical truth, incorporated nothing from external sources. So far from the fact of such incorporation implying corruption, as is sometimes supposed, development implies incorporation."—page 40.

True, and true also that Christian Doctrines are ideas and constantly incorporating something from external sources. But are they only ideas? Have they no existence out of the mind, and are they not capable of being exhibited to the mind *objectively*, and of being preserved and perpetuated as the pure and immutable *objects* for the mind to study and contemplate?

If this doctrine exists objectively at all, it is in the Holy Scriptures and traditions of the Church. But the Holy Scriptures, says Mr. Newman, "were intended to create an idea, and that idea is not in the sacred text, but in the mind of the reader; and the question is, whether that idea is communicated to him, in its completeness and minute accuracy on its first apprehension, or expands, in his heart and intellect, and comes to perfection in the course of time."—p. 49.

True, "the idea" is not is the sacred text, for the doctrine does not become an idea until after it is received into the mind. True also the idea expands, &c.; and the doctrine also considered as an idea. But does it thence follow that the doctrine exists only as an idea? that it is not purely and wholly contained in the sacred text before it is received into the mind? This it is which Mr. Newman assumes, this it is which we deny. The doctrine considered subjectively or as it exists in the mind; or to speak accurately, the idea of the doctrine expands and is brought gradually to perfection. But the doctrine objectively considered, or as it is revealed by GOD and exists independently in the human mind; or to speak accurately, the doctrine itself is pure, perfect and immutable in the sacred text before it is received into the mind of the reader or hearer.

When received into a good heart, and expanded and brought to perfection, it is fruit such as the soil of the human heart is capable, under GOD's grace and husbandry, of bearing, perfect in its kind but at best only fruit from the human soil. Before it is received into the heart, the doctrine is seed; perfect in its kind, and that perfection not relative but absolute; the very WORD, pure and perfect and whole as it comes from GOD; and possessed, as the fruit is not, of a quickening power.

The development is the doctrine as it exists in man; and may be perfect in its kind, though of that only GOD can judge; but its kind of perfection is not such as to exclude human alloy and earthly admixture. The seed is the same doctrine as it comes from God, before it is received into the heart or has incorporated any thing with itself from external sources. What God gives us and what we are bound to seek and keep and husband is the doctrine before its development, the seed. What GOD enables and expects us to give to Him, and what He has graciously promised for CHRIST's sake to accept at our hands, is the doctrine after its development, the fruit.

The doctrine of CHRIST has a real substantive existence and is wholly contained in Holy Scriptures and Apostolic tradition; and is only compared to seed to illustrate its operation and effects when received into the mind. But to infer from this metaphor that the doctrine itself objectively considered, grows and receives additions, is much as if we should argue from the parable of the talents that the same doctrine might run up and accumulate at the rate of compound interest.

This is, we think, Mr. Newman's fundamental and pervading error; that he has no notion of truth except as it exists in the mind. Thus on the same page which we last quoted, he speaks of "revealed truths" as falling on men's minds vaguely and generally, and being "*afterwards completed by developments;*" not distinguishing between revealed truths which are complete and perfect from the first, and our ideas of them which vary according to the capacities of various minds, and are always imperfect and capable of constant growth without ever coming up to the full dimensions of the original.

P. S. Our plan was to consider 1. Mr. Newman's theory of *development;* and 2. his doctrine of *conscience* as contained in the chapter on a developing authority. We had hoped to complete our remarks on the first topic in the present number, but we have already exceeded the limits which we had prescribed to ourselves, and there yet remain a few more passages which we had intended to quote in further illustration, an objection which we meant to anticipate, and some reflections which we had purposed to offer on the importance of the position assigned to the Church, in consequence of the abandonment by the Romanists of Catholic ground, and their shifting of the controversy from historical fact to metaphysical speculation. If we do not resume this topic (development) in our next, we wish it to be understood that the present article is unfinished.

PERRANZABULOE.—*The Lost Church found: or the Church of England not a new Church, but ancient, apostolical and independent, and a Protesting Church nine hundred years before the Reformation. By the Rev. C. T. Collins Tralawney,* M. A. Late Rector of Timsbury, Somerset, &c. &c. From the fifth London edition. New York: Standford & Swords. 1844.

St. Piran, or Kiaran, as the name is most commonly spelled, was born (A. D. 352) in Ireland, "where," says Mr. Trelawney, "he passed the first thirty years of his age, leading a life of strict morality though not yet converted to the Christian faith." "About the year 382," he continues, "his conversion having been effected by the conversation of a Christian laic, he determined to visit Rome, where he heard that that faith into which he had long desired to be baptized, was sincerely taught and faithfully practised."

There seems to be a vagueness, if not inconsistency, in the statement which represents one as first converted to the Christian faith at a time when he had long cherished the desire of Baptism. From Archbishop Usher's account and his quotations from more ancient annalists, we rather (though not certainly) gather that St. Piran had been early imbued with Christian doctrine, but either from necessity or mistaken views, had deferred his baptism. "For thirty years," says one, "he served God in great abstinence and holy works; and at length going to Rome, he remained there fifteen years reading the Holy Scriptures and learning the ecclesiastical rule, and was made bishop." "For thirty years," says another, (quoted also by Usher,) "he dwelt in Ireland in holiness and integrity of body and soul without baptism: (for the Irish were then Gentiles:) but yet the Holy Spirit breathing on his holy servant Kiaran, he himself lived religious and perfect in his habits. And hearing the fame of the Christian Religion in Rome, he left Ireland and went to Rome, and coming thither was baptized and taught in the Catholic faith; and there he remained twenty years, reading the divine Scriptures, collecting books of them and studying the ecclesiastical rules. Then being made bishop," &c.

On his return to Ireland, after being consecrated and sent on this mission from Rome, "His first residence," says Mr. Trelawney, "was in the heart of Ireland in a place encompassed with woods and morasses, close to a lake called Fuaran: here he built himself a cell for his habitation, to which his sanctity attracted such multitudes, that a town was at last built there, called Saiger, 'now from the name of the saint called Sierkeram. Here he showed all concord and subjection and discipleship to St. Patrick, present or absent,' and was very successful in correcting that savage people," &c.

This vow of subjection to St. Patrick would seem to imply that St. Patrick preached the Gospel to the Irish before St. Piran; especially as Mr. Trelawney nowhere claims for St. Piran the honor of being the first missionary to Ireland. Archbishop Usher, however, makes it appear that St. Piran arrived in Ireland on his mission from Rome thirty years before St. Patrick; and it is on this statement of an ancient chronicler that Usher, having determined the time of St. Patrick's mission, founds the very dates which Mr. Trelawney assigns for the birth of St. Piran, his voyage to Rome and his return to Ireland. Mr. Cressy, indeed, dissents from Archbishop Usher, and thinks it "scarce credible" that he should have been sent into that Island before St. Patrick, "who yet is acknowledged the *Prince* and only *Apostle* of that country, and in the *Roman Martyrologe* is said *to be the first that preached Christ in Ireland*." Mr. Cressy, however, might have added that Usher quotes an ancient office of St. Piran, the collect of which begins, "Deus, qui B. Kiranum Confessorem tuum atque Pontificem ante alios sanctos in Hiberniae insulam misisti," &c., "O GOD, who didst send the blessed Kiaran before other saints into Ireland," &c., which would, we suppose, be an offset against the Roman Breviary, if it said, which it does not, the same of St. Patrick. On the whole, without pretending to determine the point, we are somewhat surprised that so staunch a Protestant as Mr. Trelawney has not claimed for St. Piran the epithet of "Hiberniæ Sanctorum Primogenitus," which, as Usher shows to the annoyance of Mr. Cressy, has been given to him by ancient authors of his native island.

We have been the more willing to state this point on account of the new charm which Mr. Trelawney has thrown for English Churchmen and their descendants around the name of St. Piran. For St. Piran, as Mr. Trelawney proceeds to say, went afterwards on a mission to England and established himself at Cornwall, where "at this day his memory is cherished," and "on the fifth of March the "tinners keep his feast and hold a fair on the same day near his church." Shortly after his death, which is not without a romantic interest, and over his tomb was built a church called in memory of him, and in allusion to the place, Perranzabuloe, i. e. Piran *in sabulor*, or Piran in the sand. This church about the time of the Norman Conquest, was submerged in the sand and remained buried in this state until in the year 1835 it was brought to light and completely recovered by the researches and persevering industry of William Michell, Esq., who needs no other achievement to immortalize his name. When examined it was found to contain such relics as gave proof of a more simple and Catholic worship than that which is now upheld by the Romanists.

In this Church, flourishing before the growth, and buried during the reign of Roman superstition, and restored in "the glorious Tercentenary of the unlocking of the Bible from the tongue in which it had been hidden from the people," Mr. Trelawney finds a type of the English Church, and accordingly he has interwoven with the literal a sort of mystical history of the first plantation of the Gospel in Britain, the night of Roman error and corruption, and the dawn and accomplishment of the Reformation. The idea is exceedingly happy, and Mr. Trelawney with the aid of a little imagination and a florid style, has made a very interesting book. But here our praise must end; or rather we are bound to say that the execution of the work is far inferior to the design. To speak plainly, the author makes theology and history bend to his type, which he seems to have determined to keep at all hazards. Thus because St. Piran's church was buried in the sand and dug out on the tercentenary of the Reformation, it must needs be that the Church of England was hidden for about the same time, and nothing was to be seen but Roman corruptions which had buried it like a torrent of sand. We do not mean that this is the author's reason for denying the visibility of the Church, and the apostolical succession, and depreciating many Catholic doctrines and usages, but that his wish to preserve his type has favored and facilitated such exaggeration. With less overstraining and a sounder estimate of Catholic doctrine he might have made a book which would have done great good. As it is, his book though by no means of the ferocious *Charlotte Elizabeth* class, is rather fitted to please than to convey solid instruction and cherish the temper of the Church. Of the popularity of the work there can be no question.

Dr. Schaf's work, "The Principle of Protestantism as related to the present state of the Church," has created much excitement in the religious body to which its author belongs, and received a unanimous condemnation at the hands of one of the ecclesiastical councils representing it, owing undoubtedly to the liberal and catholic judgment which pervades much of it. Its author seems to have felt the inconsistencies of modern continental Protestantism most forcibly, and has attempted to point them out as well as to indicate what would in his judgment supply them. That in so doing he has said much which is unpalateable to his brethren, chiefly from conceding more to the Catholic system than an ultra Protestant can safely do, is much to his credit. We do not of course commend his speculations in the gross; in fact our only object at present is to introduce an extract (for which we are indebted to a friend) to the attention of our readers. It may be headed

American Sectarianism.

The Scriptures are the only source and norm of saving truth; but tradition is the channel by which it is carried forward in history.* The letter of revelation transforms itself continuously into life and action, and this is not simply in the individual believer as such, but in the Christian Church as a whole, to which as his mother the individual must hold himself subordinate as indeed it is only through her he receives the Scriptures themselves. The plan of redemption, moreover, calls for more than the rescue simply of individual souls. God's will is that the body of the redeemed should exhibit an organic communion, that may be the image of the union that holds between himself and the Only Begotten Son.

This conception of the communion of the Church, however, as the body of Christ, few here seem to have reached, in its depth and glory. The principle of Congregationalism, which has exercised such vast influence upon the entire conformation of our religious views and relations, leads legitimately to full Atomism. The Bible principle, in its abstract separation from tradition, or Church development, furnishes no security against sects. They make their appeal collectively to the sacred volume; the Devil himself does so when it suits his purpose. Strongly also as Puritanism and Congregationalism, in their theocratic State Church period, endeavored to secure a religious and civil union of their members, a subordination of the individual to the general, the system is clearly impotent in this direction. It includes no limitation for the principle of sects. In its own nature it is unhistorical and onesidedly spiritualistic, and has no reason on this account to require or expect, that its children should be bound by its authority, more than it has itself been bound by the authority of its own spiritual ancestry. The theocratic period accordingly soon ran its course. With the Revolution, the separation of Church and State became general and fixed. As there was now no hierarchic bond on the one hand, as in the Church of Rome, so neither was there any civil supremacy on the other, as in Germany, the Episcopal Church of England and the Greek Church of Russia, by which the single elements might be held together. The emigration from the old world increased meanwhile with every year, transporting with it the germs of sectarian distinction and material for new religious formations. Tendencies which had found no political room to unfold themselves in other lands, wrought here without restraint. All the circumstances of the country, in one word, have contributed to precipitate the Church into those evils precisely, with which she was least qualified in her original character successfully to contend.

Thus we have come gradually to have a host of sects, which it is no longer easy to number, and that still continues to swell from year to year.† Where the process of separation is destined to end, no human calculation can foretell. Any one who has, or fancies that he has, some inward experience and a ready tongue, may persuade himself that he is called to be a reformer; and so proceed at once, in his spiritual vanity and pride, to a revolutionary rupture with the historical life of the Church, to which he holds himself immeasurably superior. He builds himself of a night accordingly a new chapel, in which now for the first time since the age of the apostles a pure congregation is to be formed; baptizes his followers with his own name, to which he thus secures an immortality, unenviable it is true, but such as is always flattering to the natural heart; rails and screams with full throat against all that refuses to do homage to his standard; and with all this though utterly unprepared to understand a single book, is not ashamed to appeal continually to the Scriptures, as having been sealed entirely, or in large part, to the understanding of eighteen centuries, and even to the view of our Reformers themselves, till now at last God has been pleased to kindle the true light in an obscure corner of the new world! Thus the deceived multitude, having no power to discern spirits, is converted not to Christ and his truth, but to the arbitrary fancies and baseless opinions of an individual, who is only of yesterday. Such conversion is of a truth only *per*version; such *the*ology, neology; such *ex*position of the Bible, wretched *im*position. What is built is no Church, but a chapel, to whose erection Satan himself has made the most liberal contribution.

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* See p. 63, where it is laid down that "the See of St. Peter" is not infallible but yet is always to be followed.

* When we speak here, and afterwards occasionally, in favor of tradition, the reader is requested to bear always in mind what we have already said of the different kinds of tradition. We plead for it, not of course in the Romish sense, which makes it a source of knowledge independent of the Bible, and co-ordinate with it in rank, but as exhibiting the consciousness the Church has of the contents of the Bible, the Christian reason in the form of history, the *living* word of God in the Church as it flows forth from the word written.

† The latest work on the American Church, "An Original History of the Religious Denominations at present existing in the United States, &c. by I. D. Rupp, Philadelphia, 1844," gives an account of not less than forty-one protestant sects, but is notwithstanding by no means complete.

Such is the aspect of our land. A variegated sampler of all conceivable religious chimeras and dreams, in connection with more sober systems of sectarian faith! Every theological vagabond and pedler may drive here his bungling trade, without passport or license, and sell his false ware at pleasure. What is to come of such confusion is not now to be seen.

WILEY & PUNAM'S LIBRARY OF CHOICE READING.

No. 60 contains "Table Talk, by Wm. Hazlitt—Second Series, Part 2," made up of eighteen dissertations on various questions of politics, taste, criticism, and morals, all marked by the author's usual characteristics. His writings by means of this library, have been made much more accessible than they formerly were.

APPLETON'S LITERARY MISCELLANY.

In two parts, the 10th and 11th numbers, we are here presented with a new edition of "Guizot's General History of Civilization in Europe; with occasional notes by C. S. Henry, D.D." It is a work which must always command attention among historical inquirers and take a prominent position among contributions to the philosophy of history. Dr. Henry's high opinion of it would alone be a strong presumption in its favor.

H. M. Onderdonk & Co. have issued the seventh number of their reprint of the WORKS OF BP. HORNE, reaching to the Commentary on the 146th Psalm.

The same publishers have also sent us "*A Form of Self-Examination, Confession and Prayer,*" a brief and valuable manual. It is adapted from an English work.

Mr. Sparks's "*Churchman's Library*" for March, continues Mr. Isaac Williams's valuable devotional harmony of our Lord's Passion. We have before expressed our favorable opinion of this work, and only notice at present its peculiar suitableness to this season.

Messrs. Stanford & Swords have reprinted Bishop Dehon on Confirmation, an excellent and judicious tract. We presume that pastors will be glad to avail themselves of it.

THE UNHOLY ALLIANCE BETWEEN CHURCH AND STATE: *By a Lay Communicant*, is the title of a pamphlet printed in New Hampshire, and published at Richmond, Virginia, recommending, as we judge from a hasty glance, the abolition of that arrangement by which ministers derive their support from separate parishes.

Among the many excellent works which have lately been sent to us is Mr. Odenheimer's "Young Churchman Catechised," of which we had intended ere this to take a more extended notice.

The Perry Ordination.

To the Editor of the Banner of the Cross.

GAMBIER, Feb. 20th, 1846.

Dear Sir,—My attention has been called to Editorial articles in the Banner of the Cross of Feb. 7th and 14th, relating to the recent ordination, in Ohio, of the Rev. G. B. Perry, D.D.

In the earlier of the two, Dr. Perry was spoken of in connection with the Standing Committee of Pennsylvania, in such a manner as necessarily to cause the impression on all who have *no other* knowledge of the matter, that the committee in advising him to withdraw his application for orders, had actually found reason to believe him guilty of immorality; and of what sort of immorality from the smallest breach of veracity, to the grocer (grosser?) vices, the public were left to imagine, as they pleased. At the same time Mr. Newton and Dr. Perry were strongly reflected on, for withholding information from me, concerning the action of the Committee of Pennsylvania, which candor required them to exhibit. In the second article, you say very pointedly, that "his entrance into the Church" (ministry of the Protestant Episcopal Church, I suppose you mean) "was *unfair, uncanonical*, and *dishonorable.*" Whatever application you may intend for "*unfair*," the "uncanonical and dishonorable" must be understood as intended for those who were concerned in admitting him into the ministry, at least as much as for himself.

I should not have noticed this very decided attack on my official doings in Dr. Perry's ordination, an attack, from the spirit in which your paper professed recently to take its new start, was not to be expected; were it not that under the very painful circumstances in which your articles have placed Dr. P., I feel called on to give the public an opportunity of knowing more correctly in what light that gentleman, now a deacon of this diocese, ought to be regarded.

Dr. P. was no stranger to me when he came with Mr. Newton to Ohio. His views concerning the ministry of our Church, were the subject of conversation between himself and me, at least seven months before he became a candidate in Pennsylvania, before, probably, he was known to any one of that committee but Mr. Newton; at which time, as he then thought, he would probably apply for orders in Ohio. I obtained information concerning his character and standing, in his then denomination, from persons who had known him for more than ten years before.

Three weeks before Dr. P. came to Ohio, I was informed by letter from a distinguished presbyter, of the circumstances under which his ordination had been impeded, and that he would obtain a letter of transfer from Bishop Potter to my jurisdiction. He came in consequence of my saying, in answer to that letter, that I knew no reason why I should not accept the transfer, and that I would give his case a fair consideration. He came no sooner than I expected him. He presented me with his letter dimissory. Besides that, I received a letter from Bishop Potter, which being official, and not private, I think Dr. P. may justly claim to have published. It was as follows:—

Philadelphia, Jan. 6th, 1846.

Right Rev. and Dear Sir,

Dr. G. B. Perry, formerly a Baptist minister of considerable distinction, has been a candidate for orders in this diocese during the last seven months, and requests to be transferred to your canonical jurisdiction. I take pleasure in complying with his request. He will, doubtless, explain to you the circumstances under which he makes it.

Doubts arose in my mind in respect to the expediency of ordaining him, as well on account of his deafness, as from some rumors which were afloat touching his character. He and his friends maintain that these rumors are the result of old feuds prevailing here in the Baptist denomination, and in which he was compelled to take a part. Stranger as I was, both to him and this city, I felt obliged to ask counsel of my canonical advisers, and they have reached a result which he, I presume, will exhibit to you.

I do not write this letter to prejudice his application: on the contrary, I have felt deeply for him in these troubles, and have doubted whether he is not suffering injustice from his old Baptist friends. Nothing would give me more pleasure than to see him an able and faithful minister in our Church.

I am, dear sir, affectionately, your friend and brother,

ALONZO POTTER.

A copy of this letter had been furnished Dr. P. by the Bishop. It is manifest that Bishop Potter considers the matter very far from being closed by the action of the Committee of Pennsylvania, and was very far from being disposed to find any fault should the ecclesiastical authority of Ohio take a more favorable course.

I convened the Standing Committee of this diocese as a council of advice. Mr. Newton, who was known to be present at all the proceedings in Pennsylvania, as a member of the Standing Committee, and as one of the sub-committee appointed to inquire into the rumors concerning Dr. P., was requested to give the Committee of Ohio and myself a minute account of all that had been before the Committee of Pennsylvania, as well as of all the views taken in that body, and of all it had done in the case. This he did at length, hearing and answering questions. Dr. P. was then called on, whenever the several members of the Standing Committee and myself desired information from him. Into the rest of the inquiry it is not necessary for the object of this paper to go.

Mr. Newton and Dr. Perry are severally censured in your paper for not exhibiting to us the preamble and resolutions of the Standing Committee of Pennsylvania, touching the case. It seems to me they are most gratuitously censured. I received the case from Bishop Potter; not from his committee of advice. I looked upon his letter as the presentation of the grounds on which Dr. Perry's ordination had been impeded. I had nothing to do with the advice of his committee, addressed not to me, but to himself; except so far as I might feel the need of information not otherwise obtained.

In requesting Mr. N. as one of that committee, to to go into a full and detailed account of all its proceedings, I was confident, and he knew that I would have precisely that knowledge of the case which was in the possession of the said committee. The document referred to has since been sent me, and I now see that Mr. Newton's account, not only contained ALL that is against Dr. P. in that paper, but by omitting certain expressions therein, which I will presently refer to, made a more serious impression than would have been caused, had that very paper been presented.

After a patient hearing and examination of the case, the committee unanimously agreed that there appeared no reason why Dr. P. should not be ordained. To me there appeared none: and he was ordained.

The ordination needs no other vindication than the document just mentioned. Dr. Perry has a right after what you have said of it, to demand its publication.

Whereas, the Committee acting as the Standing Committee of the Diocese, did on the 14th day of April admit G. B. Perry, late a minister of the Baptist denomination, to be a candidate for orders in this diocese; and on the 11th day of November last did also recommend him to the Bishop of the Diocese as a person worthy to be admitted to the sacred order of deacons;

And whereas the Bishop has seen cause, on account of his extreme deafness, his unsatisfactory examination, and the existence of certain rumors affecting his moral character, to question the propriety of admitting him to orders; and has asked from this Committee, as his canonical advisers, counsel on the subject;

And whereas this Committee, being anxious to exclude unworthy persons from the ministry of this diocese, did thereupon appoint two of their number to institute an inquiry respecting the origin and foundation of the rumors which affect Dr. Perry's moral character, and have received from one of these gentlemen a report expressive of full confidence in his integrity and worth, and from the other a report expressive of great distrust;

And whereas there is much difficulty, owing to the controversies in which Dr. Perry has been engaged, and the divided state of feeling in regard to him, in ascertaining to what extent, if any, he has been justly liable to evil report within the space of three years last past;

And whereas there is satisfactory evidence before the Committee, that, "but for his voluntary withdrawal, he would have remained in regular standing as a minister in the Baptist denomination;" that his services were highly valued by the congregation he last served, and have been anxiously sought within the last year by more than one congregation where he had served in former years;

And whereas, under these circumstances, it would be unjust to take a step seriously compromising his moral character, without evidence more full and explicit than any the Committee are likely to obtain: Therefore,

Resolved, That, in the opinion of this Committee, the rumors unfavorable to Dr. Perry's character would not at this time warrant his final rejection; but that, considering his deafness, and the improbability that he will ever be able to conduct the public service of the Church, in a manner satisfactory to himself or edifying to others; and considering also the period in life at which he has arrived, and the difficulty of disabusing the Church of the rumors touching his character, referred to above; he be advised to withdraw his application for orders, and his name from the list of candidates.

(Signed) THOMAS M. CLARK, Secretary.

The reader of the above should remember, that the Standing Committee of Pennsylvania, a short time before the passing of these resolutions, did recommend Dr. P. to the Bishop for ordination, when his "deafness," "age," and all but "the rumors," were as well known as afterwards. His ordination was appointed for a certain day, and would have taken place but for the unexpected and unavoidable absence of the rector of St. Paul's, the only Episcopal clergyman in Philadelphia personally acquainted with Dr. P., and who was to have presented him. About this time, certain members of the Baptist denomination "set afloat rumors" against Dr. P., designed to implicate his veracity. The rumors originated *ten* years ago, out of local controversies. They had been officially investigated at the period referred to, and dismissed. Dr. P. since then had been in reputable standing in that denomination. That any thing is pretended to have taken place, rendering him "justly *liable to evil report during the three years last past*," except that the "rumors" ten years old were revived and brought to the notice of Bishop Potter, just at the end of those three years, I have not heard; nor was any thing of the kind reported by the sub-committee appointed by the Standing Committee of Pennsylvania to investigate this matter. Now it appears from the above paper of the committee, that all they had before them was "rumour;" no charge, no person taking responsibility, connected with any thing against Dr. P. The committee were certainly very right in inquiring even into "rumor." They appointed a sub-committee of inquiry, consisting of two persons, one of whom reported entirely in Dr. P.'s favor, the other with "*great distrust.*" The result is, that the committee find so much difficulty *in consequence of the controversies among the Baptists*, out of which these rumors arose, in ascertaining whether "any reason exists to implicate his moral character, that *it would be unjust to take aay step seriously compromising his moral character without evidence more full and explicit than any the committee are likely to obtain*;" and therefore the "rumors" *would not at this time warrant his final rejection*. Hence he was not rejected, and could not have been justly rejected, for any thing the committee knew. He was recommended to withdraw his application on several united grounds, (for which see the paper,) and only instead of withdrawing, obtained a transfer, as a candidate in *good standing*, unrejected, uncondemned, to this diocese. Here it was thought precisely as in Pennsylvania, that it could not be ascertained that any thing was justly laid to Dr. P.'s charge; that it would be unjust to take any step seriously compromising his moral character under present circumstances, and that the "rumors" alleged did not warrant the rejection of his application for orders. The advice of the Ohio committee, therefore, was, that no such step should be taken—that the application should not be rejected. It was not rejected: Dr. P. was ordained.

This is all, sir, I feel any need of saying in answer to your very strong declaration that Dr. Perry's entrance into the ministry was "unfair, uncanonical, and dishonorable."

How far it was fair, honorable, or kind, to bring Dr. Perry before the public, as you have done in your paper, "most seriously compromising his moral character," after the committee of Pennsylvania in your knowledge had pronounced it "unjust" to take any step that would do so, it is not now necessary for me to say.

I remain, sir, respectfully yours,

CHAS. P. MCILVAINE.

P. S. It should be observed that Bishop Potter makes no mention in his letter to me of any thing unsatisfactory in Dr. P.'s examination; and though referred to in the preamble of the Standing Committee, it is *not* assigned by them as one of the reasons for their action. In my examination of Dr. P. I saw nothing of the kind; and would add, that I have no reason to entertain any opinion of Dr. P. incompatible with entire confidence in his Christian character.

To Correspondents.

"H.," "E." and "A Layman" are received.

"M." in our next.

☞ Confirmation will be administered by the Right Rev. Bishop McCoskry on Sunday Evening in St. Stephen's Church. Service at half past seven.

Domestic Intelligence.

PENNSYLVANIA.—On Friday, the 6th inst., being one of the Ember Days for Lent, Mr. Samuel Moorehouse was admitted to Deacons' Orders by Bishop Potter, in St. Peter's Church, Philadelphia. Present, the Rev. Drs. Clay, Coleman, and Ducachet, the Rev. Messrs. Davis, Durborrow, Major, Odenheimer, and Ogilby. The candidate was presented by the last-named gentleman, and the sermon preached by the Bishop.

MARYLAND.—Mount Calvary Church, Baltimore, was consecrated by the Bishop of the Diocese on the 19th of February—twenty of the clergy being present. The sermon was preached by the Rev. Mr. Atkinson, rector of St. Peter's, Baltimore. The next day the Rev. Alfred Miller was instituted rector.

March 8th, the Second Sunday in Lent, Bishop Whittingham held his stated Lent Ordination in St. John's Church, Hagerstown, when Mr. Cyrus Waters was admitted to the Holy Order of Deacons, and the Rev. James C. Wheat, and the Rev. Dwight E. Lyman, Deacons, to the Priesthood.

Morning Prayer was read by the Rev. Russell Trevett and the Rev. Edward I. Stearns, Professors in the College of St. James, and the sermon was preached by the Bishop.

The Candidate for the Diaconate was presented by the Rev. John B. Kerfoot, rector of the College of St. James, and the Candidates for the Priesthood by the Rev. T. B. Lyman, rector of St. John's parish. The Holy Communion was then administered by the Bishop, assisted by the Rev. Messrs. T. B. Lyman, Trevett, and Stearns.

On the Friday evening previous, the Bishop held a confirmation in the Chapel of the College of St. James, when 14 persons received that holy rite, of whom 12 were students in the College.

GEORGIA.—In Christ Church, Macon, Georgia, on the 15th inst., William Flint, M.D., was admitted to the holy order of deacons, by the Right Rev. Bishop Elliott. The candidate was presented by the Rev. Mr. Bragg, of Macon; the Rev. Mr. Johnson, of Montpelier, assisting in the services of the day.

TEXAS.—Bishop Freeman is about commencing a visitation of Texas, and may be addressed at Galveston, till the 1st of May.

CONNECTICUT.—The Governor has appointed Friday, the 10th of April, (Good Friday) for the day of the Annual State Fast.

OHIO.—The Theological Seminary at Gambier contains, according to the last catalogue, four professors and ten students. Kenyon College has a faculty of five, and forty-five undergraduates. The Grammar Schools contain 43 pupils.

MISSIONARY.—The Rev. John West, of Bangor, Maine, has accepted an appointment from the Foreign Committee to become their travelling agent for the northern district.

DIED—On Friday, March 6th, MR. JAMES BURGES, Senior Warden of All Saints Church in this city, in the sixty-sixth year of his age.

The venerable man whose departure from our midst to the Paradise of GOD, is recorded above, was identified with the Parish of All Saints from its organization in 1824, and served in the office of Warden for seventeen years. And his service was of no ordinary kind. The interest he took in the welfare of the Church—his labors—his gifts—his prayers—far outstripped the ordinary measure of faithfulness. He was ever at the post of duty. He shrank from no toil. He was dismayed by no difficulties. He hesitated not at any sacrifice which the welfare of the Church seemed to require at his hands.

Nor were his sympathies and labors confined to his own Parish. He took the liveliest interest in the welfare of the Church at large, and was ever ready to lend his hearty co-operation in promoting every sound and judicious scheme for advancing the interests of the Redeemer's kingdom in our land and throughout the world. For many years he was one of the Delegates to the Diocesan Convention. In the proper qualifications for this responsible office but few of his fellow laymen excelled him. He was an intelligent, well read, right minded and devout Churchman. He thoroughly understood the ground on which he stood, and was not to be driven or enticed therefrom. At the same time he was mild and conciliatory in his feelings towards those who differed from him in sentiment, allowing the same liberty of thought and action in them which he claimed for himself, and never suffering his opposition to what he deemed wrong in principle or practice to run into *personal* enmities. He could respect and honor and love his brethren who differed from him, and that on important points, even while offering the most strenuous resistance to their measures.

But to speak merely of Mr. Burges's external relations to the Church were to give a very inadequate view of his character. His love and zeal for the Church were associated with the most deep and ardent piety. His love for the Church, was for it as the Body of Christ,—the Spouse of that Saviour on whom alone his hope of pardon and eternal life rested. He took the greatest delight in the Services of the Sanctuary,—from which he was never absent when in health,—and joined in them with the utmost fervency. And in all the other duties of the Christian life he was most exemplary, while at the same time he was remarkable for his humility, and the entire absence of every thing that looked like self-confidence or pride. He had much of that child-like, reverential, humble, docile spirit which the Gospel so earnestly exhorts Christians to cherish. His walk was close with GOD. His conversation was blameless among men. His trust was in the mercy of GOD in Christ Jesus our LORD. He gloried in the Cross alone. He showed his faith by his works. As a faithful servant he expected his Master's coming; and when the time of his departure drew nigh he meekly resigned himself into the hands of his Saviour, and in humble hope awaited the hour when his freed spirit should wing its way to the abodes of the blessed. His end was peace.

He was interred on Sunday afternoon last. And the immense concourse which assembled to pay the last tribute of respect to his mortal remains attested the high sense of his virtues entertained by the parish and the community at large. It is not often that such demonstrations of attachment and esteem are seen in the case of one in private life. The church was thronged. And many a weeping eye and throbbing breast told how keenly his loss was felt. But we sorrow not as others who have no hope, as Jesus died and rose again even so "them which sleep in Jesus will GOD bring with him."

At a meeting of the Vestry of All Saints' Church, held on the 8th inst., the following preamble and resolutions were unanimously adopted and ordered to be entered on the minutes:—

The Vestry of All Saints' Church being called upon to mourn under the the afflictive dispensation of an all wise Providence which has removed from our midst MR. JAMES BURGES, the venerable and respected Senior Warden of this Parish;—Therefore

Resolved, That while we bow with humble resignation to the will of Him who doeth all things well, it is our melancholy duty to record our deep sense of the loss the Parish of All Saints has experienced, in the removal of one of its earliest and most devoted friends, and, its hour of need, as at all times, in its uniform, consistent, and unwavering supporter.

Resolved, That we cherish a lively recollection of the consistent example of our venerated friend and associate, in all his relations to the Church, his kind and Christian counsels, his desire to promote its welfare at whatever cost of personal sacrifice to himself, and of that untiring devotion to its interests which, commencing at the first formation of the parish, has only ceased when his union with the Church below has, as we may not doubt, been exchanged for the service of that higher temple, where the smiles and gracious presence of that Redeemer in whom he trusted, will be his enduring reward.

Resolved, That in token of our respect for the memory of our deceased friend, we will wear the usual badge of mourning for thirty days, and that a copy of these resolutions be sent to the family, with the assurance of our heartfelt condolence in the afflictive bereavement which they have experienced.

Attest. P. HANFORD, Secretary of the Vestry of All Saints' Church.

New York, March 9, 1846.

On Monday the 9th inst., at his residence, Staten Island, JAMES GUYON, in the 68th year of his age, universally esteemed and regretted by a numerous circle of relatives and friends. Mr. Guyon had been honored by his fellow citizens with frequent manifestations of their confidence and respect, having represented them in Congress, in the State Legislature, and on the Bench—and none more faithfully or satisfactorily discharged the various trusts committed to him. Possessed of great energy of character and untiring industry, he fully exemplified the Scriptural precept, "The hand of the diligent maketh rich," for his efforts were blessed with a competency; and not unmindful of the favor bestowed, and with a just sense of his obligations to the Giver, he was ever ready with his means and counsel to aid others. Descended from one of the Huguenot families who took refuge in this country from persecution at home, and settled in Richmond county, he has by inheritance enjoyed, and for the last twenty years occupied the home of his ancestors, which from its original grant by letters patent from the king has always remained in the family name. That his house was the house of hospitality and Christian courtesy, will be cheerfully accorded by the united testimony of all who were favored with his acquaintance—but in a still higher sense was Mr. Guyon entitled to the respect of his fellow men as a Christian and a Churchman; for many years a vestryman of St. Andrews, Richmond, and her representative in the Diocesan Convention, he was always found on the side of order, and a conscientious adherence to her principles. Among the later conversations of his life, when expressing his views as to Christian duty, he dwelt with earnestness and fervor on that blessed attribute of our holy religion—that most excellent gift of charity, which thinketh no evil, and remarked to a near friend, that were we just to ourselves we should be humbled in the dust, and, like our Divine Master, judge righteously of others. But with many others, who were as landmarks on the troubled ocean of life, he has passed away; nevertheless his remembrance, as that of the just, shall flourish when his mortal body has mingled with its native dust.—*Communicated.*

Died.

In this city on the 14th inst., SILAS STONE, son of Joseph M. and Mary Matilda Browning, aged three years, seven months, and twenty days.

In Brooklyn, L. I., on the 14th inst., ELIZA K., wife of Wm. Henry Chester, and daughter of the late Edward C. Priest, in the 27th year of her age.

Calendar.

March.

22. Fourth Sunday in Lent.
25. The Annunciation of the Blessed Virgin Mary.
29. Fifth Sunday in Lent.

April.

5. Sunday next before Easter.
6. Monday before Easter.
7. Tuesday before Easter.
8. Wednesday before Easter.
9. Thursday before Easter.
10. GOOD FRIDAY.—*On this day Proper Psalms are appointed to be used instead of the Psalms for the Day.*
11. Easter Even.
12. EASTER DAY.—*On this day Proper Anthems are appointed to be used instead of* "Venite exultemus Domino," *and Proper Psalms instead of those for the Day.*
13. Monday in Easter Week.
14. Tuesday in Easter Week.
19. First Sunday after Easter.
25. St. Mark the Evangelist.
26. Second Sunday after Easter.

Bishop McCoskry's Appointments

4th Sunday in Lent, March 22d, St. Clement's, N. Y., at 10½ A. M., Confirmation. St. Mark's, Williamsburgh, at 3 P. M., Confirmation. St. Stephen's, N. Y., at 7½ P. M., Confirmation. 2d visit.

5th Sunday in Lent, March 29, St. Ann's, Brooklyn, at half past 10 A. M., Confirmation.—Epiphany, N. Y., at 3 P. M., Confirmation. St. George's, Astoria, at 7½ P. M., Confirmation. 2d visit.

Palm Sunday, April 5, Ascension, N. Y., at half past 10 A. M., Confirmation.—Du St. Esprit at 3 P. M., Confirmation. All Saints, at half past 7, P. M., Confirmation.

April 8th, Calvary Church, N. Y., at 7½ P. M., Confirmation. 2d visit.

Good Friday, April 10, St. Bartholomew's, N.Y., at 10½ A. M., Confirmation. St. George's, N.Y., at 7½ P. M., Confirmation.

Easter Eve., April 11, Emmanuel Church, Brooklyn, at 7½ P. M., Confirmation. 2d visit.

Easter, April 12, Grace Church, N.Y., at 10½ A. M., Confirmation. Calvary Church, N. Y., at 8 P. M., Confirmation.

Sunday, April 19, Zion, N. Y., at 10½ A. M., Confirmation.—St. Peter's Church, N. Y., at 3 P. M., Confirmation. Immanuel, at 7 P. M., Confirmation.

Services Performed.

March 7. Consecrated Grace Church, N. Y.

2d Sunday in Lent, March 8, confirmed 48 in St. John's Church, N. Y. In the afternoon of the same day confirmed 30 in St. Paul's Church, S. I.—Second visit.

March 10. Laid the corner stone of Calvary Church, N. Y.

3d Sunday in Lent, March 15, confirmed 37 in the Church of the Redemption, N. Y. In the afternoon of the same day confirmed 6 in the Floating Chapel, N. Y.—Second visit. In the evening confirmed 3 in the Church of the Messiah.

Notices.

☞ A Course of Lectures will be delivered in ST. CLEMENT'S CHURCH, by several of the Clergy, on Sunday Evenings during Lent, on some of the more prominent DUTIES and AFFECTIONS which that Holy season is meant to promote.

The fourth Lecture will be delivered on the evening of the fourth Sunday in Lent, March 22. Subject—"The proper use of worldly wealth for the Church."

A Collection will be made on this occasion in aid of "Diocesan Missions."

☞ The REV. SAMUEL L. SOUTHARD, Rector of Calvary Church, will preach in St. John's Chapel, to-morrow morning (22d inst.) in behalf of the "P. E. Church Missionary Society of Seamen."

The Rev. Mr. BALCH, Rector of St. Bartholomew's Church, will preach in the Course of Sermons at Emmanuel Church, corner of Prince and Thompson streets, on Sunday Evening next. Service to commence at 7½ o'clock. The seats in this church are all free.

☞ The REV. WM. H. LEWIS, Rector of Calvary Church, Brooklyn, will preach to the Young, in the Free Church of the Epiphany, 130 Stanton street, between Essex and Norfolk streets, on Sunday Evening, March 22. Service to commence at 7½ o'clock.

ANGLO-AMERICAN FREE CHURCH OF SAINT GEORGE THE MARTYR, No. 406 Broadway, *Rev. Moses Marcus*, Rector.—Divine Service on Sunday at 10½ A. M., 3 P. M., and in the evening at 7½ o'clock, when a sermon will be preached by the Rev. WM. WALTON, Assistant Minister of St. Clement's Church.

Seats Free.—British emigrants and English residents are particularly invited to attend.

☞ Divine Service of the Church of the Advent is held every Sunday morning at half past 10, and in the evening at half past 7, in the second story room of the Lyceum, 563 Broadway, third door below Prince street.

The subject for next Sunday Evening will be upon Infidelity.

PROTESTANT EPISCOPAL CHURCH MISSIONARY SOCIETY FOR SEAMEN IN THE CITY AND PORT OF NEW YORK:—

A special monthly meeting of the Board of Managers of this Society, will be held in the Sunday School Room of St. Clement's Church on Monday evening next, the 23d inst., at half past 7 o'clock.

THOS. P. CUMMINGS, Rec. Sec'y.

Acknowledgments.

DOMESTIC MISSIONS.—Since his acknowledgment of the 10th of March, the Treasurer has received the following contributions:

From St Paul's ch, Hoboken, $9 19; Trinity ch, Columbus, Ga, $87; M H Wilcox, Sandisfield, Mass, $3; Trinity ch, Fairfield, Ct, $8; Rev J H Drummond, $2 50; St John's ch, Cornishville, Ill, $2 50; Grace ch, Sullivan's Island, and Ch of the Messiah, North Santee, $50; col'd persons in St Philip's ch, per Bp Gadsden, $15; Prince George's, Winyaw, $10; St Paul's ch, Pendleton, $39; Miss. Assoc. of the same parish, $25; Mr Ramsay, per Rev J B Campbell, for Western Missions, $15; col'd members, for do, 25 cts; All Saints' ch, Waccamaw, $30; St Stephen's and Upper St John's ch, $50; sundry individuals in Pineville, $20; Christ ch, Greenville, $6 62; St Stephen's chapel, $12 07; Mo Miss Lec, $9 37; for Missions in the West, $3; a lady, per Rev P Trapier, for Nashotah, $5; a few individuals in Pineville, for do, $30; Rev E Reed, Grahamville, for Missions in Ga, $10 25; semi-annual payment of a friend to Dom Miss, per his rector, the Rev Dr Upfold, $100; St Ann's ch, Lowell, $100; sundry ladies of Boston, per E S Rand, for the Jews, $116 14; St Paul's ch, Stockbridge, $4; St Paul's ch, Boston, of which $6 is from a lady, and $10 is for the Jews, $430; a friend to Domestic Missions, $50; and the Ch of the Advent, $50; a lady of Christ ch, $50; Grace ch, $213 94; special, for Ill, $20; Newburyport, per E S Rand, $15; a lady of St James's ch, Roxbury, per the Rev C H Halsey, $5; a friend to Dom Miss, $6; St John's ch, Charleston, $64 10; a member, $1; St Peter's ch, Salem, $60; St John's ch, Northampton, $5; sundry members of Trinity ch, Boston, in answer to the appeal of the special agent, $300—$1490 18; St Mark's ch, Bridgewater, Ct, $4; "a little stream," from Warren, R I, per the Rev C H Halsey, $5. Total, $2041 73.

THOMAS N. STANFORD, Treasurer,
March 17, 1846. 139 Broadway, New York.

FOREIGN MISSIONS.—Since his report of March 10th, the Treasurer acknowledges the receipt of the following amounts:

From Ch of the Ascension, Esopus, Ulster co, N Y, $20; Zion ch, Newport, R I, for Constantinople, $15; do, half yearly payment, education of Benjamin Watson, Africa, $10; society for the education of Chinese youth, Charleston, S C, annual, $600; a friend to Evangelical Episcopal Missions, N Y, $2; through Robt Appleton, Treas, S school, St Paul's ch, Boston, for support of 10 children, Africa, $68 75; Grace ch, do, for the Rev Mr Ives, Matagorda, Texas, $25; St John's ch, Charlestown, a member, $1; E S Rand, Esq, Newburyport, $15; St Paul's ch, Stockbridge, $4; Grace ch, Newark, a member of, per Rev Mr Henderson, for Ch at Matagorda, Texas, $3; cash, 70 cts. Total, $771 95.

J. SMYTH ROGERS, Treasurer,
New York, March 17, 1846. 69 Wall-st.

NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY—The Treasurer acknowledges the receipt of the following sums, viz:—

From John W Mitchell, $2; Wm H Beare, 2; Josiah Collins, 2; John Carroll, $2; from seamen, by Mr Samuel Brown, 50 cts; Ch of Epiphany, balance of sum to constitute Rev Lot Jones a life member, 5; St Mark's ch, Williamsburgh, Rev S M Haskins, 2 25. Total amount, $15 75.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treasurer and Agent,
At the Depository, 20 John street
New York, March 17, 1846.

PROTESTANT EPISCOPAL TRACT SOCIETY.—The treasurer thankfully acknowledges the receipt of the following sums:—

From Ch of Epiphany, to constitute the Rev Lot Jones a life member, $10 62; Rev F Miller, Bradford, Vt, donation, 1; B C C Parker, do, 1; Josiah Collins, 1; John Carroll, 2; Richard Whiley, 1; Trinity ch, New Rochelle, Rev T W Coit, 5; and to constitute the Rev Gurdon S Coit a life member, 10; Miss Eliza Jay, life subscription, 10. Total amount, $41 62.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treasurer and Agent,
At the Depository, 20 John street.
New York, March 17, 1846.

ST. SIMON'S CHURCH.—The subscriber acknowledges the receipt of $20 for the poor, from a lady of Grace church.

Any donations for the same object will be thankfully received.

C. F. CRUSE, Rector of St. Simon's,
185 Seventh street.
New York, March 17, 1846.

ACKNOWLEDGMENT,

For the Valley of the Grand River, Michigan.—

From Trinity ch, Fairfield, Ct, Rev S Nichols, Greenfield Hill, $5; rector and family, $2 50; Mrs A Beers, 50 cts—in all, $8; John S Ballow, $2; member of Grace ch, N Y, $5; D Osborne, by Dr H, $3; E W C, $1; Geo H Bell, $5; Benj Vincent, $5; J K, $1; a friend, $5; cash $1; H M, $2; L G, $1; J S Smith, $3; G D, $2; R Van Wagenen, $5; 2 ladies of Christ ch, N Y, $2; Saml Whitney self and others, $2 50; D A Cushman, $10; G D, $1; S B S, $2; two ladies, $11; 823 Broadway, $5; A N, $5; S S Quick, $1; Wm Downes, $1; G R G, $3; 71 Amos street, $3; Mrs Graff, $5; John A Graff, $10; Oharles Congdon, $5; cash, $5; C B, $5; L V H, $5; member of St Paul's parish, $5; a lady, $10; X, $5; Miss E T Kiersted, $2; G M, $2; Mrs Mc D, $2; N W, $5; A A, $1; a mechanic, $2; cash, 25 cts; H, $1; a lady, $2; John Alstyne, $5; Mr T, $5; H Richertson, $2; friend of the Church, $2; Mrs G S W, $2 50; G S W, $2 50; J H R, $1; Miss Robert, $5; M, $2; H, $3; J C, $5; J H Swift, $5; J H, $1; J S B, $2; Green street, $5; communicant of Ch of Epiphany, $1; member of All Saints' ch, N Y, $3; Mrs R C, $10; Y C, $1; J R, $5; John Campbell, $5; Mrs Schmidt, $5; R, $10; C T Leake, $2; Miss C M, $2; J W, $3; J H B, $2; young communicant, free Ch of Holy Evangelists, $1; Key, $1; J N, $2; lady of St Paul's chapel, $5; Mrs C Van Horn, $3; N G Rutgers, $5; F, $20; R, $2 50; John Gregory, $3; W, $5; A T, $1; J W H, $2; S S S, $5; E E E, $5; Miss Sanford, $5; D, $2; S H, St George's ch, $3; B M, $3; A H R, $2; J Kissam, $1; Pauvre, $1; H Gibson, $5; one opposed to party in the Church, $2; F W W, $3; C Pitt, $5; old friend, $2; J T Harris, $2; Isaac Odell, $5; a member of St Thomas's ch, N Y, through Rev Dr W, $20; Portland Ct, through Rev S M Emery, $17; A B, $2; Mrs Jane Wilkins, $3; E B, $1; $5 from a person whose name could not be made out, because covered with the wafer; J D P, $1; Mrs Mary Ann C Rogers, $50; H Thorn, $20; P R Underhill, $20; S B, $20; J B, $20.

Correction.—In last week's acknowledgment for T H R, $5, read T R, $5; for G D, $5, read C D, $5; for E M S, $3, read C M T, $3; for Christ ch, Poughkeepsie, $10, read Christ ch, Poughkeepsie, $18.

The above is for donations received up to Monday evening, March 16.

What were handed in during the absence of the undersigned from the city and since his return will appear next week. He does most earnestly request his fellow Churchmen to remember that he is remaining here *now*, at the request of his Bishop, contained in the Bishop's letter published last week, in the hope of securing *five hundred* dollars in addition to what is needed for the Valley of the Grand River, and for the purpose of saving to the diocese one of our most beautiful churches—the one in Homer, Calhoun co. May he not, therefore, be permitted to say *once more*, he trusts those who have not yet contributed to our relief, but who have the means, will do so without any further delay. He *must* return *early* next week.

Do, Christian brethren, just apply the rule, "do unto us, as you would, were you the petitioners, others should do unto you."

F. H. CUMING,
At Stanford & Swords, 139 Broadway.

HENRY M. ONDERDONK & CO.
Beg leave to announce that they have added to their Establishment a
PRINTING OFFICE—Comprising various Fonts of new and superior Type, and respectfully offer their services to CLERGYMEN, SECRETARIES OF CONVENTIONS, Church Societies, and the Episcopal Public generally, for the Printing and Publishing of *Sermons*, JOURNALS OF CONVENTIONS, *Catalogues of Institutes*, *Reports of Societies*, *Circulars*, Pamphlets, and Books.
Having secured the services of competent persons in each department, and a PROOF READER perfectly conversant with all names and matters relating to the *Church*, they can confidently assure those who may favor them with their orders, that their works will be executed with *accuracy*, neatness, and the utmost despatch; and on terms which cannot fail to satisfy.
☞ Persons at a distance can forward their manuscripts, under the assurance of their being safely preserved and returned to them if desired, and the strictest confidence will be observed in such cases as require it. Orders respectfully solicited.
HENRY M. ONDERDONK & CO.,
March 21. 25 John street.

BOOKS RELATING TO SCRIPTURE.
Recently Imported by
WILEY & PUTNAM, 161 Broadway.—Bridges' Exposition of Psalm 119, 1v. $2 25.
Browne's Ordo Sæclorum. 1 large vol. 8vo. $6.
Writings and Translations of Myles Coverdale, I large vol. 8vo. $4.
The Works of Cyprian, Bishop of Carthage and Martyr. Translated. 3v 8vo. $9.
Antiquities of Egypt that illustrate the Sacred Scriptures. 1v $3.
Elsley's Annotations on the Gospels and the Acts. New edition. 1 vol. 8vo. $4.
Faber's Sacred Calendar of Prophecy. 3v. $7 50.
Fleetwood's Life of Christ. 1 vol. 8vo. with Engravings, $2 50.
Griffith.—The Lord's Prayer, contemplated as the Expression of the Primary Elements of Devoutness. 1v. $1 25.
Halley's Inquiry into the nature of The Sacraments. Part I. Baptism. 1v 8vo. $4 50.
Hammond's Paraphrase, and Annotations of the New Testament. New edition. 4v 8vo. $10.
Hawker's Spiritual Reflections on the Holy Scriptures. vol. 1. New edition, $1 50.
Horsley's Biblical Criticism. New edition. 2 vols. 8vo. $8 75.
Lee's Six Sermons on Prophecy. 1v 8vo. $2 50.
Middleton on the Doctrine of the Greek Article. 1v 8vo. $3 50.
Montgomery.—The Gospel before the Age. 1v 8vo. $3 25.
Mortlocke's Scripture Testimony to the Doctrine of the Trinity. 1v 8vo. $2 50.
Sacred Scriptures in Hebrew and English. vol 1. Genesis. Translated.
The Works of John Scott, D. D. 6v 8vo. $16.
Scriven's Notes to the Authorized Version of the New Testament. vol. 1. $3.
Simeon's Horæ Homileticæ. Sixth edition. 21 large vols. 8vo. $50.
Simon.—The Ten Tribes of Israel historically identified with the Aborigines of the Western Hemisphere. 1 vol. 8vo. $2. March 21.

THE LENTEN FAST.—D. APPLETON & Co., 200 Broadway, have for sale—
The History, Object and Proper Observance of the Holy Season of Lent, by the Rev. William Ingraham Kip, M. A., Rector of St. Paul's Church, Albany; 1 volume 12mo. 75 cts.
D. A. & Co. publish by the same author—
The Double Witness of the Church, 1v 12mo. $1.
The Christmas Holydays in Rome, 1v 12mo. $1.
STANDARD DEVOTIONAL WORKS.
Wilberforce's Manual for Communicants, 38 cents.
Wilson's Sacra Privata, complete edition, $1.
A-Kempis's Imitation of Christ, complete edition, $1.
Hook's Cross of Christ, a Manual of Devotion, 63 cts.
Jeremy Taylor's Golden Grove, new edition, 50 cts.
Sutton's Learn to Live and Die, each volume $1.
Spincke's Manual of Devotions, edited by Paget, $1.
Sherlock's Practical Christian, new edition, $1.
D. APPLETON & CO., Publishers,
March 21. 200 Broadway.

THE CHURCHMAN'S LIBRARY, VOL. III. "The Gospel Narrative of our Lord's Passion," &c., by the Rev. Isaac Williams, will be finished in the April number of the above work, and be followed by the very interesting work entitled "ENGLISH CHURCH WOMEN OF THE SEVENTEENTH CENTURY."
The Publisher acknowledges the very great obligation he is under to a kind friend in Baltimore, Md., for a copy to print from. Persons wishing this excellent work, will please send their names to the publisher at an early day.
QUESTIONS FOR SELF-EXAMINATION.—In press, and will be published at an early day, the above valuable little manual, with additional prayers and devotions.
REV. DR. HENRY'S SERMON—"The Gospel a Formal and Sacramental Religion," a Sermon preached at the Church of the Advent, in Boston, on the Sunday after Christmas, 1845. By the Rev. C. S. Henry, D. D. Second edition.
THE YOUNG CHURCHMAN CATECHISED. By the Rev. Wm. H. Odenheimer, A. M., Rector of St. Peter's Church, Philadelphia.
J. A. SPARKS,
Churchman's Bookstore, 161 Fulton street,
March 21. Opposite St. Paul's.

CLASSICAL SCHOOL on Brooklyn Heights, No. 30 Clinton street. By the Rev. B. G. NOBLE.
The course of instruction in this school will be very thorough and systematic, and include all the branches of an English and Classical Education.
A limited number of pupils may be accommodated with board in the family of the Principal.
TERMS.—For the Junior Department, per quarter, $10.
For the higher English branches and the Latin and Greek Languages, ... $15.
For Board and Tuition, ... $50.
Instruction in the modern Languages, and Books and Stationery will be a separate charge.
VACATIONS—The usual holidays and the month of August.
For the present, application may be made to the Rev. Mr. Noble, at No. 209 Fulton street, or No. 30 Clinton street; Rev. W. H. Lewis, No. 24 Myrtle Avenue; Dr. C. S. J. Goodrich, No. 50 Sands street, Brooklyn.
REFERENCE.—Rev. D. Cutler, Rev. F. Vinton, Rev. E. M. Johnson, Rev. Dr. S. Stone, E. J. Bartow, Esq., and Peter Clark, Esq., Brooklyn.
Brooklyn, March 21—2t

SELECT CLASSICAL SCHOOL AND FURNITURE FOR SALE.
THE School consists of forty-one boys. Particulars made known by addressing the subscriber, or by calling at the School Room, 183 Canal street, on Saturday, March 21st, between 9 and 12 A. M.
WM. B STOUGHTON,
March 21—1t 183 Canal street.

A LADY of respectability wishes a situation as Matron, in a boarding school for boys. Communications may be addressed to Mr. J. A. Sparks, 161 Fulton street, New York, from whom any information may be obtained in regard to the advertiser.
March 21—3t

WANTED, by a gentleman in a healthy part of Virginia, a Private Teacher to take charge of a small School, for the salary of $300 per ten months, or $30 per month. A communicant of the Church, whose sentiments correspond with those of "The Churchman," would be preferred. For further particulars inquire at this office. March 21—4t

To Trustees of Churches and Others.
ORGANIST.—WANTED.—The advertiser, a competent person of many years experience and of good recommendations, is desirous of an appointment. The interest of the Church will be studied with attention to and formation of the Choir.
The advertiser is acquainted with all Church services and especially Chanting, &c. No objection to the country. Address "Organ" at Mr. Harrison's, Canal street, near Centre street. March 14—S

EDUCATION.
WANTED—A situation as Instructress in a School, either public or private, by a young Lady of good education and respectable family. She understands singing and the Piano Forte, and would be willing to teach a class in either or both of those branches, if required, in addition to her other duties. A moderate salary only expected, and the most unexceptionable references given.
Please address a line to Miss C. R. D., at this office, which will be immediately attended to. March 14.

GUIZOT'S HISTORICAL WORKS.—D. APPLETON & Co. publish this day—
History of Civilization in Europe, from the fall of the Roman Empire to the French Revolution, translated from the French of F. Guizot, the Prime Minister of France, &c., with Notes by C. S. Henry, D.D.,

For the Churchman.

The Jesu Psalter.

SEVENTH PETITION.

Jesu! The Lord of time and space—
Jesu! adored in every place—
Of power Infinity—
Jesu! dread Judge at Day of Doom—
Jesu! lest Thou in anger come,
Grant me the fear of Thee.
I believe in One God.

I.

Jesu! in plenitude of grace
Upon my restless spirit trace
The lines of godly fear;
Make Thou my steps to ever shun
The paths where boastful scorners run,
Which Angels never cheer.

II.

Jesu! may threat'nings of the wo
Which Thou on sinners shalt bestow
Alway keep me in awe;
O let the dread of losing Thee
And Thy dear love eternally
My soul to virtue draw.

III.

Jesu! let me no longer dare
The guilty joys of sin to share,
But give me penitence,
Lest through Thy anger, Judge of all!
On me eternal horrors fall
When goes my spirit hence.

IV.

Jesu! let Thy meek Mother's pleading,
Thy Saints' and Angels' interceding
Prevail in heaven for me;
But most let Thine all-powerful merit
Between Thy wrath, and my frail spirit
The mediator be.

V.

Jesu! may thinking of The Doom
When Thou to every soul shalt come
For joy or condemnation;
Cause me with trembling and with fear
Through every stage of trial here
To work mine own salvation.

VI.

Jesu! so constantly be wrought
Around my heart the solemn thought
Of that Tribunal dread;
That I for self may ever plead—
More fervently may intercede
For living and for dead.
Glory be to the Father.

Lord, make the living fear, be cast
On those who from the world have past
Angels' felicity—
No fear save that by love begot
Be theirs whose was on earth the lot
To have been sealed to Thee.
Our Father.

From the Western Episcopalian.

The Puritans.

Mr. Editor,—In my defence of Bishop Southgate, against a very unkind and unprovoked attack in the columns of your paper, I referred to the old Puritan spirit so hostile to the Episcopal Church, a spirit which from the days of Cotton Mather to the days of A. C. L., Verax and Howard, never sleeps, but is always on all occasions ready to asperse and misrepresent the Episcopal Church. The self-righteous inheritors of the intolerance of the self-styled Puritans, in their religious periodicals, their thanksgiving sermons, or their pilgrim anniversary orations, seldom fail to deal a side blow at that church from which their ancestors were dissenters. If on calling attention to the origin of this unchristian bearing, we in some small degree exposed the nakedness of Puritan character, it was for the purpose of comparison and to remind detractors that it was unsafe for those who live in glass houses to cast stones. But all to no purpose. The Puritans must be lauded, and to stop the mouths of gainsayers, numerous champions take the field. If numbers are to prevail, then I may as well surrender aad agree with Verax that "the Puritans were the best men of their age," and with Howard, that they were "virtuous, honorable and pious." I have said a more bigoted, intolerant and persecuting community never congregated on these shores if on any other—fining, banishing and killing for religious opinions those of any and every denomination within their reach, and finally fell to hanging each other for witchcraft. These plain matters of fact, called from authentic history, remain uncontradicted. Yet my good neighbor Howard comes to the rescue by assailing the Episcopal Church. To contradict and censure me in the absence of particulars, they not being at hand, a flow of generalities are resorted to. Have patience and I will furnish a few particulars. At the Reformation the Church of England, the first moment the civil power would permit, denied the supremacy of Rome, and returned to the primitive pattern. So perfect, so unanimous, was her reformation that for eighteen years in the reigns of Edward and Elizabeth, there was no other worshipping congregation in England but the reformed Protestant Episcopal Church. Every congregation, without a single exception, were in perfect communion with each other. Not a Puritan, nor a dissenter of any sort. Not even a Roman Catholic congregation remained in the realm. All conformed to the doctrine, the discipline and forms of the Church in its primitive and purest age. Thus it remained until 1570, when in that same year the Papists, on the one hand, and the Dissenters on the other, set up for themselves, and established their opposing systems. The one because the Church was not reformed enough, and the other because it was reformed too much—the Church occupying the middle ground within her ancient landmarks. The time had now arrived when a portion of those who had fled for safety in the bloody reign of Mary returned, imbued with the radical notions of the continental reformers. And here, let the wide difference between the English and Continental Reformation be understood. In England the Church, as a Church, reformed. It did it canonically and by its own authority. Bishops, Priests and Deacons, Laity and Clery. Every Bishop in England, save two, consented, and in full council denied the authority of Rome, the supremacy and infallibility of the Pope, and unanimously resolved "That the Bishop of Rome had by the word of God no greater jurisdiction in the realm of England than any other foreign Bishop." On the Continent the Reformation, though equally spirited, was from its nature, if not from necessity, irregular.—The Church there did not reform, but a mass of individuals. Not a Bishop joined the Protestant ranks. Each adhered to the papal power. Not one could be found to ordain the clergy or superintend the Church. Thus, in the absence of Episcopacy the varied Protestant organizations which sprang into being on the Continent, were irregular and schismatic, while those in England were regular and canonical. Those irregularities were attempted to be excused on the ground of necessity, and at first considered as only temporary. Calvin and Luther, Melancthon and Beza, were all in favor of Episcopacy. In fact, Episcopacy, the ministry of Bishops, Priests and Deacons, was not a question at the Reformation. It was believed in by all. It was universal throughout the whole Christian world. But for the absence of Bishops among the Continental reforms, Episcopacy would have been no where rejected, and all Protestant Europe and America would now have been one all-powerful Protestant Episcopal Church.

Powerful against papacy on the one hand, and infidelity on the other, and in one united phalanx, one unbroken column, marching on to Christianize the world. Christianity would not now have been disgraced by a thousand varied and warring sects. But to those who had fled in the reign of Mary: They had returned with their lax notions of Church discipline, acquired on the Continent. Unused to restraint, they soon began to quarrel with their own national Church. Here the controversy commenced. Be it remembered, the attack was the Puritans on the Church; not the Church on the Puritans. The well reformed, well-ordered Church of their own country was quite too systematic for their wild and revolutionary notions. The objections were not first against the doctrines of the Church, nor Bishops or Episcopacy, but in lesser detail.—Among the first, the clerical dress was objected to. Then the sign of the cross in baptism. Then the Lord's prayer, the creed and the ten commandments must be omitted in public worship. Then kneeling in prayer, and the reading of the Scriptures in public worship must be dispensed with. Then the Liturgy must be laid aside. Even the name of the place of worship must be changed and called a meeting house, and not a Church. Everything ancient and primitive must be changed. Reformation was not the thing. Revolution was the order of the day. All this the Church steadily resisted. The state, the monarchy, being connected with religion, of course took sides with the Church. Every sect in religion and every function in politics, united to pull down both Church and State. A bloody civil war ensued. Extravagances were committed and cruelties perpetrated. The rebellion prevailed and the throne and the altar were the victims. The Puritans became masters in Church and State, and such a scene of bigotry, fanaticism, impiety, and cruelty, the history of Christianity can scarcely furnish a parallel.

A mild and inoffensive monarch was imprisoned and finally met a martyr's death, rather than renounce his religion. The Bishops and Clergy were everywhere driven from their places, and 10,000 ordained ministers were expelled and not even permitted to keep school for a livelihood. Episcopacy was abolished by law. An act of Parliament was passed, Nov. 8, 1645, authorising Presbyterian ordination, that is, ordination by Presbyters, and 10s. fees under which such ordination was for the first time practised in England.—It was however done as an experiment and limited to one year. On the 28th of August following, the act was extended to three years, and at the expiration of that period the law was made perpetual. Episcopacy was established by the Apostles. Parity or Presbyterianism by act of Parliament. A law was passed forbidding the use of the Prayer Book, even in private families, under a penalty of five pounds for the first offence, ten for the second, and twelve months imprisonment for the third. Was it the Puritan, or the Church, then, which were persecuted? The reign of Puritanism was short. Twelve years out of 1200 was enough. Wrecked and ruined by its own faults, it was discarded before it saw its teens. The nation rose and restored the monarchy, recalled the second Charles, re-established the Church and religion, and law and order again prevailed. The actors in these scenes, Howard compares to Washington and Hancock, and the events to our own glorious Revolution. He says, "I don't see that the Puritans were very criminal in the death of Charles; it was only a mere question of heads." And that Cromwell's Parliament, the one he himself kicked out of doors, "had as much integrity and patriotism, and as great regard for the rights and interests of the people as the American Congress of '76." Really, my good neighbor Howard, you have a contemptible opinion of Washington and Hancock, and the Continental Congress, or you are sadly mistaken in the character of the Puritans and their Parliament.

If theirs "was a mere question of heads," ours was a question of constitutional rights.—If they were successful, a deceived and indignant people soon hurled them from their ill-gotten power, while the American Revolution, based on sacred principles, was sustained by a brave and virtuous people, encouraged by the sympathies of the civilized world, it yet remains the pride of history and the admiration of mankind. Of New England Puritans, Howard says, "as long as civil and religious freedom shall be valued, a deep and undying veneration for the Pilgrim fathers will be found graven on the hearts of every freeman," and then again, "their high and holy purpose to secure for themselves and posterity freedom to worship God, unrestrained by civil power and lordly priests and prelates." Quite poetic! And as the printers say, important, if true. Again, he says, "the settlers at Plymouth had been driven from the land of their fathers by the combined cruelties of the Church and State." Now this is too much. Not a syllable of truth is in this high sounding paragraph. I will not say Howard knew it, but I know it. And if his understanding had not been case-hardened by hearing and repeating this moss-grown delusion and humbuggery of the piety and persecution of the Pilgrims, he might have known it. Driven from the land of their fathers, restless because they could not rule, they left their fatherland for Holland and dwelt 11 years in peaceful obscurity at Leyden, unmolested in any sort of religion they chose to enjoy. From there and not from England, as mere adventurers, they came and landed at Plymouth Rock. They were soon followed by others under a most liberal charter from a friendly and paternal Episcopal king. As they increased in numbers and power, the old Puritan leaven began to work, and these persecuted exiles, who had fled from the "Janizaries of Church and State" for the enjoyment of religious freedom "and to secure for themselves and posterity" the sweets of toleration, soon began to enjoy religious liberty by persecuting most cruelly every denomination of Christians, without exception, within their reach. Episcopalians, Baptists, Roman Catholics, and even the peaceful Quaker was persecuted unto death. The poor Indian, who, according to the testimony of the national paintings in the Rotunda of the Capitol at Washington, first met them presenting his corn, was hunted and exterminated like a wild beast. The Charter of King Charles in 1629, conferring privileges unequalled, was granted expressly on condition of Christianizing the Indians. They were betrayed, cheated, hunted, killed, captured and sold for slaves. Prisoners were murdered in cold blood. Even the women, as they were returning from meeting on Sunday, fell at two captive chiefs and slew them. The great chief Miantinoimoh was cruelly put to death by the advice of the ministers by sinking a hatchet into his head, while quietly and unsuspectingly marching as a prisoner. The famous king Philip was quartered and his head stuck on a pole. His captive son, a youth, by the advice of the ministers, would have shared the same fate had not the State, less cruel than the priests, spared his life to sell him into slavery. The very Indians applied to the king, from whose persecution the Pilgrims were said to have fled, to be protected against "these pious Christians, these best of men." In the law against Baptists they were called "Incendiaries against the commonwealth," "troublers of churches," "damnable heretics." Thomas Painter, a Baptist, was whipped for not having his children baptized. A poor woman was imprisoned a long time for a priest's tax of 8d. The famous Roger Williams was banished for his liberal sentiments, and, to save his life, left in the dead of winter for Rhode Island, where he founded the Baptist society. He lived in harmony with the Indians and saved his persecutors from their vengeance. Even the peaceful Quaker could not be tolerated. Gov. Endicott said, "the Quakers were such a people that they deserved to be destroyed, their wives and children, houses and lands, without mercy." Their opinions were pronounced "dangerous, horrid, blasphemous, damnable," "nay, a stinking vapor of hell." They were called from the pulpit, "ranters, rogues, vagabonds and cursed heretics." They could be "apprehended without warrant, tried without jury, fined without mercy, and imprisoned without bail." Even women as well as men were stripped to the waist, and tied to the cart tail and whipped about town for not attending Puritan worship." An old warrant is still preserved, ordering a woman whipped at the cart tail, through 11 towns, and this after King Charles, that persecuting prince, had sent over an order expressly forbidding such cruelties. They branded R. for rogue, and H. for heretic, and all this was encouraged by the ministers. Charles Chauncey, in a sermon, when they had six Quakers in prison, deliberating on their fate, said, "suppose ye had six wolves in a trap, and ye cannot prove they killed either sheep or lamb, and now ye have them, they will neither bark nor bite, yet they have the plain mark of wolves. Now I leave it to ye, will ye let them go alive, *Yea* or *Nay?*" Here you have a sample of Puritan preaching direct from the pulpit. Mr. Robinson and Mr. Stevenson, Quakers, were hanged; and for visiting them in prison, Edward Wheaton was whipped seven times, and for objecting to their death, was whipped and fined £20. Wm. Ledra, for an entire winter was chained to a log in an open prison, and hung in the spring. King Charles again sent over and forbid such punishments, and ordered their criminals sent to England that they might be tried according to law. These orders of the king were so much disregarded that he sent four commissions to enforce them, and ordered free toleration in matters of religion. Thus a stop was finally put to religious persecution by an Episcopal King, who we have 1000 times been told the Pilgrims fled from to enjoy "free toleration in matters of religion." But Howard says these were "the faults of the times," that they lived in the 17th century, and are to be judged by their own times, not ours. Friend Howard that excuse won't answer. Every charter they had from the king provided for free toleration to all Protestants, and every charter but one to Papists also. By their "own times," friend Howard!

Now, sir, the Baptists in Rhode Island gave free toleration to all, and lived in peace with the Indians. The Quakers in Pennsylvania gave free toleration to all, and lived in perfect harmony with all the Indian tribes near them. The Roman Catholics, also, who had full control in Maryland, offered free toleration to every religious faith, and especially invited the Puritans to come and dwell among them.—They, also, had no Indian quarrels. Now then, was it the "fault of the times," or was it the old Puritan leaven from England that leavened the whole lump? Are these the men Verax calls "the best men of their age?" and Howard says "need no defenders?" They deserve none, and the time is not far distant, when they'll have none.

Howard reminds me that it is with an ill grace, I bring charges against that "band of Patriots;" may I not return the compliment? Is it with good grace that Howard makes a fling at my "zeal for the Church?" I am thinking what has become of his zeal for the Church. He says with an air of derision that I have subscribed to all the articles of the Church.—Has not he subscribed to as many? He says I have "swallowed its tradition, instead of its history." It is slang, and deserves no reply. But when he speaks of the claims of the Church to supremacy, I know not how to excuse him, for I will not say he knows better, or that he is so silly as to believe it. I regret Howard should ridicule or misrepresent the Episcopal Church. It is a naughty bird that fouls its own nest.

G.

Syracuse, Jan. 31st, 1846.

Mediaeval Bell-Music.

And if you would receive from the ancient city an impression which the modern cannot produce, ascend on the morning of some high festival, at sunrise on Easter or Whitsunday, to some elevated point from which you may overlook the whole capital, and listen to the awaking of the bells. Behold at a signal proceeding from heaven, for 'tis the sun himself that gives it, those thousand churches trembling all at once. At first solitary tinkles pass from church to church, as when musicians give notice that they are going to begin. Then see, for at certain times the ear too seems to be endued with sight—see how, all of a sudden, at the same moment, there rises from each steeple as it were a column of sound, a cloud of harmony. At first the vibration of each bell rises straight, pure, and in a manner separate from that of the others, into the splendid morning sky; then swelling by degrees, they blend, melt, amalgamate into a magnificent concert. It is now but one mass of sonorous vibrations, issuing incessantly from the innumerable steeples, which floats, undulates, bounds, whirls over the city, and expands far beyond the horizon the deafening circle of its oscillations. That sea of harmony, however, is not a chaos. Vast and deep as it is, it has not lost its transparency: you see in it each group of notes that has flown from the belfries, winding along apart; you may follow the dialogue, by turns low and shrill; you may see the octaves skipping from steeple to steeple: you watch them springing light, winged, sonorous, from the silver bell, dropping dull, faint, and feeble, from the wooden; you admire the rich gamut incessantly running up and down the seven bells of St. Eustache; you see clear and rapid notes dart about in all directions, make three or four luminous zigzags, and vanish like lightning. Down yonder, the abbey of St. Martin sends forth its harsh, sharp tones; here the Bastile raises its sinister and husky voice; at the other extremity, it is the great tower of the Louvre, with its counter-tenor. The royal chimes of the palace throw out incessantly on all sides resplendent trills, upon which falls, at measured intervals, the heavy toll from the belfry of Notre-Dame which makes them sparkle like the anvil under the hammer. From time to time you see tones of all shapes, proceeding from the triple peal of St. Germain des Prés passing before you. Then, again, at intervals, this mass of sublime sounds opens and makes way for the *strette* of the Ave Maria, which glistens like an aigrette of stars. Beneath, in the deepest part of the concert, you distinguish confusedly the singing within the churches, which transpires through the vibrating pores of their vaults. Verily this is an opera which is well worth listening to. In an ordinary way, the noise issuing from Paris in the day-time is the talking of the city; at night it is the breathing of the city; in this case it is the singing of the city. Lend your ear then to this *tutti* of steeples; diffuse over the whole the buzz of half a million of human beings, the eternal murmur of the river, the infinite piping of the wind, the grave and distant quartet of the four forests placed like immense organs on the four hills of the horizon; soften down, as with a demi tint, all that is too shrill and too harsh in the central mass of sound—and say if you know any thing in the world more rich, more gladdening, more dazzling, than that tumult of bells; than that furnace of music; than those ten thousand brazen tones breathed all at once from flutes of stone three hundred feet high; than that city which is but one orchestra: than that symphony rushing and roaring like a tempest.

—*Victor Hugo.*

In the Christian Society, two things are to be kept up with all diligence; these are unity and piety. The man who should suppose that unity without piety will be sufficient to carry him to heaven, would be under a great mistake, and he would be justly condemned and despised for it. But is not he who supposes that piety without unity will carry him to heaven, under as great (and if he believes the apostle, as dangerous) a mistake?* The subject merits great consideration: but I say no more of it in this place. It reminds me of an anecdote I heard several years ago, and I believe Bishop Horne was my author. When John and Charles Wesley began their new ministry, one of them went to consult with Mr. William Law, as a person of profound judgment in spiritual matters; and when the case had been opened, and the intention explained, Mr. Law made answer, "Mr. Wesley, if you wish to reform the world and spread the Gospel, you must undertake the work in the same spirit as you would take a curacy in the Peak of Derbyshire; but if you pretend to a new commission, and go forth in the spirit and power of an apostle, your scheme will end in Bedlam."—*Jones of Nayland.*

God is not only just, but justice itself; and justice cannot remit the least farthing; else it were not justice. God's attributes must not fight with, or conquer and subdue one another. On the contrary, they magnify and exalt one another. Thus His justice is magnified in that it exacts full and adequate satisfaction; His wisdom is magnified in finding out such means to make it; His mercy and love, in affording those means, and fulfilling all His promises in Him in whom mercy and truth thus met together, righteousness and peace kissed each other. The inward application of this satisfaction, made outwardly by the blood of Christ shed upon the cross, to the heart of every believer, by the hand of faith, for its justification, with the sanctification that accompanies it, by the water flowing with the blood, to a new birth, and life of righteousness, from the death of sin, is doubtless the great end and intent of Christianity; as much as taking a medicine is the end and intent of its being given. But the Gospel preached and read, and the sacraments administered in the Church, are the instruments appointed to work all this, by the power of the Spirit that goes with them as channels into the heart of every believer.—*Bishop Horne.*

* See and consider the xiith and xiiith chapters of Corinthians, the xiiith as a continuation of the xiith.

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March 7—3m

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Six of 3 stops, 7 feet 6 inches high, 5 feet 4 inches wide, and 2 feet 6 inches deep. Compass of keys from CC to F Alt.

Also two elegant parlor organs, in Mahogany polished cases.

Also a dumb organ. This is a piece of Machinery that can be attached to, or removed from, the keys of any organ without difficulty. They are operated on by a Crank, similar to a Barrel Organ, and can be made to play any music required.

HENRY ERBEN,
Sept. 7. Centre street, head of Canal st.

CHURCH, PARLOR AND CHURCH BARREL ORGANS.—The subscriber continues to manufacture the above instruments, of superior quality and at advantageous terms.

He was the first to introduce into this country those admirable and most useful instruments, Church Barrel Organs, which for country churches where organists cannot be procured, are invaluable.

For the last six successive years at the great Fair of the American Institute in this city, he has been awarded the first premiums, viz. Gold and Silver Medals, for the best Organs exhibited.

GEORGE JARDINE,
Aug. 9. 83 Anthony st., next door to Broadway.

ORGAN BUILDING.—THOMAS HALL, (formerly of Philadelphia, and more recently of the firm of Hall & Erben,) Church and Parlor Organ Builder, informs his friends and the public, that he is prepared to execute orders for ORGANS of every description, at his Manufactory, No. 86 Wooster street, near Spring, at short notice, and at reduced prices.

From the long experience the subscriber has had in the business of Organ building, he flatters himself he can furnish instruments of a quality at least equal to he productions of any other builders in the United States. Orders for Tuning and Repairing punctually attended to.

THOMAS HALL,
No. 80 and 86 Wooster street,
Dec. 9—yly. near Spring.

Church Cushions, Pulpit Furniture, &c.

THE subscribers would respectfully inform Building Committees and members of churches that they are prepared to execute orders for Cushions, Lining and Stuffing of Pews, Benches, and making of Furniture for and Trimming of Pulpits and Desks, of every kind of material used for the purpose, of different styles, at moderate prices, and at the shortest notice.

W. & G. CURTIS, Upholsterers in general,
Aug. 3—tf No. 449 Broadway.

D. APPLETON & Co., have lately published,

PURITANISM, or a Churchman's Defence against its Aspersions, by an appeal to its own History, by Thomas W. Coit, D. D., Rector of Trinity Church, New Rochelle, one handsome volume, 12mo. of 500 pages, $1 50.

FLUSHING INSTITUTE, L. I.

THE subscriber having engaged the Flushing Institute, now occupied by the Rev. J. F. Schroeder, D. D., and known generally as St. Ann's Hall, will open his school there on the first Monday in May next. Terms, one hundred dollars a session, to be paid in advance. There are extra charges. Catalogues containing particulars will be forwarded to applicants.

EZRA FAIRCHILD.
Flushing Institute, L. I. 4t8

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REV. C. H. WILLIAMSON, Rector of the French Episcopal Church *Du St. Sauveur*, has made such arrangements as will enable him to receive into his family six young ladies, in order to finish their education in the *French* language, of which department he will take the entire charge.

Any young lady, not having completed her studies, either in music, singing, drawing, or any of the English branches, will have the advantage of continuing them in Mrs. Williamson's *Day School*, which has been established for the last eight years.

New York, April 12, 1845, 72 Murray street.

TO CLERGYMEN AND OTHERS.

BOOKBINDING.—The subscriber respectfully informs his friends and patrons that he continues to carry on the above business in all its various branches, and respectfully solicits a continuance of their many favors; and also to assure them that al orders will be carefully and punctually attended to, with the utmost despatch and neatness, on the lowest possible terms.

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WILLIAM ASHKETTLE,
Nov. 15. 60 William street.

TO CLERGYMEN, PROFESSIONAL GENTLEMEN, and others,

The subscriber having removed his Bindery to 140 Fulton street, would respectfully offer his services to all persons having Libraries, and Books to rebind and arrange, and can confidently assure them that from many years experience in the business, they cannot fail to be suited. Books bound after any pattern, libraries repaired, &c. &c. All work done will be warranted. Gentlemen will be waited upon at their residence by addressing a note to the subscriber, or leaving it at this office.

ASA L. SHIPMAN,
May 31—tf 140 Fulton street.

TRINITY CHURCH CEMETERY, near Manhattanville, being now fenced in the most permanent and secure manner, with a keeper constantly on the grounds, is open for the interment of the dead of all denominations, in single graves or church vaults. A large proportion of the grounds has been laid out in private burial and vault lots, which are all fronted on avenues. A choice of which can now be made by persons wishing to secure them. The prices for the same, as well as for single interments, have been fixed very low. Undertakers or Sextons of any Church, can procure permits for interments, by applying to J. Morrison, at the Vestry office, corner of Fulton and Church streets, from 9 A. M., to 3 P. M., and after that hour at 17 Clarkson street. The use of the chapel and receiving tomb, in Clarkson street, will be granted, if desired, without any charge except the Sexton's, for opening, which is $1.

The soil is very dry and light, and is particularly well suited for burial purposes. A large room in the keeper's lodge is fitted up and warmed for the use of persons useing or visiting the Cemetery. The Manhattanville line of stages leaves the corner of Chatham street and Tryon Row (Hall of Records) every hour, and conveys passengers to or from the Cemetery for 18 3-4 cts each. It is expected that steamboats will land passengers or funerals at the Cemetery pier the ensuing season twice a day, fare 12½ cts. Information as to the price of Burial Plots, &c., can be had at the Vestry Office, corner of Fulton and Church streets, or at No. 261 Broadway, corner of Warren street.

November 9—tf

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